



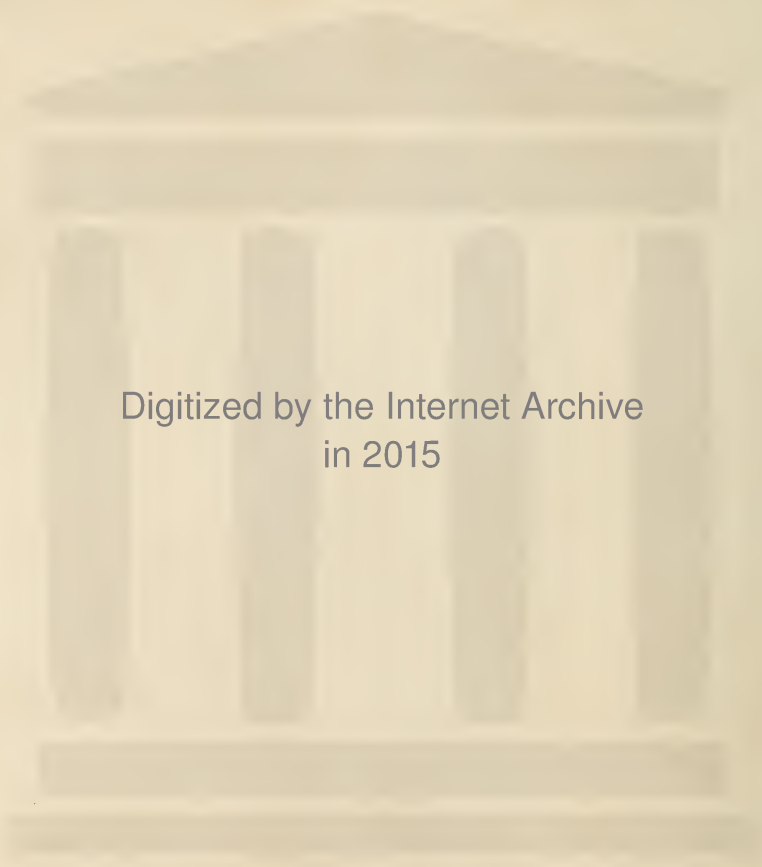
Division I

Section 7

No.           

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# THE MISSIONARY HERALD.

VOL. XCII. — MARCH, 1896. — No. III.

WE present to the readers the receipts for the month of January and the first five months of the year : —

	January, 1895.	January, 1896.
Regular donations . . . . .	\$45,686.33	\$44,122.10
Donations for special objects . . . . .	4,160.91	3,178.84
Donations for the debt . . . . .	2,238.92	3,880.76
Legacies . . . . .	22,561.16	8,827.11
Total . . . . .	\$74,647.32	\$60,008.81
	5 mos. last year.	5 mos. this year.
Regular donations . . . . .	\$175,780.15	\$165,884.31
Donations for special objects . . . . .	16,489.66	19,170.45
Donations for the debt . . . . .	4,400.40	13,978.73
Legacies . . . . .	72,923.27	35,890.70
Total . . . . .	\$269,593.48	\$234,924.19

For the five months the *decrease* in regular donations has been \$9,895.84; *increase* in special donations, \$2,680.79; *increase* for the debt, \$9,578.33; *decrease* in legacies, \$37,032.57.

The one great need of the American Board to-day is to receive a direct contribution from all our Congregational churches for its regular work. This contribution must be made with such care as to include as far as possible all the members of these churches. Nothing less than this will provide for the pressing requirements of the work. The above figures show a constant but small shrinkage in donations during the five months past. This fact, coupled with a large decrease in legacies, awakens great solicitude, and at the same time it emphasizes the privilege which is set before the churches. Donations for the regular work are imperative! Special donations, contributions by organizations in the church, cannot be substituted for an offering by every church sent directly to the treasury of the American Board.

PROBABLY by the time these lines reach our readers the announcement will be made that Miss Clara Barton, the head of the Red Cross Association, has reached Constantinople. What reception she will there receive from Turkish authorities remains to be seen. We know no reason why she should not be permitted to carry out the benevolent purposes of the organization which she represents, though it will doubtless be difficult for her and her associates from this country, who are not acquainted with the languages of Turkey, to carry on work in the interior. We expect to hear that they have been permitted to inaugurate work, and we trust that abundant supplies will be furnished them both from the United States and from Great Britain and the Continent.

AN entirely new edition of the American Board's Map of the World, on Mercator's Projection, is now ready. It is in size eight feet six inches by four feet six inches, marking the missions of the American Board in red ink. Not large enough for a church, it is yet large enough for chapel use, and is by far the best map for this purpose, considering its price. It can be obtained at the Rooms of the Board in Boston, New York, and Chicago, on cloth for \$2.50, on paper for \$1.50.

As a substitute for the Board's old "Historical Sketch of the Japan Mission," which is now out of date, a new pamphlet has just been issued, comprising some sketches drawn from the last annual report of the Mission, which reviews the twenty-five years of its history, together with additional matter completing the story. This pamphlet of forty-eight pages, as well as the "Condensed Sketch" of the Mission, by Rev. J. H. Pettee, will be found most timely for those who follow the assigned topic for the Missionary Concert in March.

FOR material on Africa, which is the assigned topic for the Missionary Concert for April, we know of nothing better to suggest than the lives of some of the prominent missionaries in that continent, since in connection with these lives the story of missionary operations can best be told. Such lives as those of Moffat, Livingstone, Hannington, Mackay and others are not only of abiding interest, but they show in a most graphic way how the gospel has been introduced among the tribes of the great continent. Sketches of each of our three African missions can also be obtained at the Rooms of the American Board.

REV. DR. CLARK, of Prague, reports that during the year 1895 there has been a marked gain in the sale of Bibles and Testaments, the number of copies being more than double those of 1894. Though the old difficulties which have so long hindered colportage in Austria are as great as ever, yet there is a growing desire among the people to secure God's Word. Many striking incidents are given of the effect produced by the Word of God. A wife was greatly excited, declaring that she would forsake her husband and children if he bought that book. After a while, however, she consented that the book be left on condition that it should be taken away if, later on, she was still opposed to her husband's buying it. This same woman now begs the colporter to come and explain God's Word in her household.

IT is seldom that we have, so early in the year, such good tidings of the results of the Week of Prayer as are given in Mr. Eaton's letter from Chihuahua, to be found on another page. It is an interesting fact, in connection with this revival at Chihuahua, that the First Church of Beloit had recently entered into a covenant of prayer in behalf of this station of the American Board. We hope to hear similar news of revivals from other quarters of the globe.

CHARGES have been made by high Turkish officials that our missionaries in that empire have incited the Armenians to sedition. This is gross calumny, and our missionaries have demanded an official investigation of these charges, which we trust they will be able to secure.

“THE CHURCHES MUST ANSWER.” Under this title there has just been sent from these Rooms a sheet containing the responses from a number of missions to the action of the Prudential Committee in obeying the instructions of the Board to “restrict operations within the measure of the means furnished.” In giving these instructions the Board explicitly said, “for all limitations or suffering thus occasioned, the churches must answer.” It is known to all our friends that, in accordance with these instructions, the Committee have felt compelled to reduce salaries by ten per cent. and the appropriations for regular work, including native agencies, about thirty-five per cent. This action brought tears to the eyes of those who saw no way of escape from taking it. Since then, as will be seen by the report of receipts on the first page of this number of the *Herald*, the necessity for this action has been demonstrated. But the missions, as was to be expected, cry out almost in despair. What they say will be found upon the sheet that has just been sent to each pastor, the substance of which we hope will be presented in many churches. Some of our missionaries propose resigning in order that the cost of their support may go toward the maintenance of the native agency, which otherwise must be discharged. But we are not shut up to these alternatives if Christians recognize their duty and privileges. One of our missionaries, staggering under the terrible blow, utters this sigh: “Oh, for a week of self-denial among all our churches; a week of renewed consecration to Christ and His Kingdom! How easily could all this work be done!” The “answer of the churches” thus far has not been encouraging. Is there not to be another and a better answer than that yet given? Shall it not come soon?

It is most touching to learn by letters from Turkey that the smitten Christians in that land are praying not only for themselves but for the officials of the American Board and for the churches in America “that their faith fail not.” A letter from Adana tells of a mid-week service led by the native pastor, whose parents and friends lived in Marash, and who had simply heard from that city of the burning of the Seminary and that “many people had gone to see Jesus.” This pastor out of his burdened heart spoke of Christ’s delay in going to the perplexed and saddened sisters of Lazarus, and, after likening his own case and that of his hearers to that of Mary and Martha, said he had no consolation so assuring as Christ’s words, “Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?” He dwelt upon many ways in which a truly devout heart, amidst seeming utter disaster, might see the glory of God, and called upon the congregation to sing the old hymn, “How firm a foundation, ye saints of the Lord,” closing with the Doxology. Mrs. Montgomery might well say of this service, “It was simply grand.”

UNDETERRED by the dangers that may possibly be incurred, the English Church Missionary Society has decided, after much deliberation, to send to Foochow several young women who, prior to the massacre at Ku-cheng, had been under appointment for missionary service in China. Detained for a time, they were so eager to set forth that the committee has yielded, only enjoining upon them to stay at Foochow, where they can be studying the language, till such time as the way seems clearly open for them to go into the interior without especial peril.





THE CONFERENCE AT NARA, JAPAN.



THE cut upon the opposite page is from a photograph taken at the notable fellowship meeting held at Nara, Japan, in October last, and referred to in recent numbers of the *Missionary Herald*. There were present at this meeting the president and professors from the Doshisha, pastors and evangelists from the Kumi-ai churches from various parts of the empire, a few missionaries, and the Deputation of the Board. The older of these pastors and workers have been faithful laborers for Christ since the early days of the church in their country. Some of them know well the meaning of persecution for Christ's sake. A few of them are graduates from American theological seminaries, while others received their education in the Doshisha University. Many of them exhibit great self-sacrifice in their work for the progress of the kingdom in their country. The President and executive body of the Japanese Home Missionary Society, which has for its aim the evangelization of Japan by and through a Japanese organization, are here. All of these brethren representing different institutions, different kinds of work, and in widely separate fields in that empire, met in the old historic city of Nara for united prayer and conference for the purpose of deepening spiritual life and receiving new inspiration in the future. In order to unify forces a platform was unanimously adopted which is in no sense a creed but simply a basis for the concerted future action of the Kumi-ai churches. The text of this platform, together with a brief account of the gathering, is given in the *Herald* for January, page 29.

THE gifts from the United States for the relief of the suffering Armenians now amount to a goodly sum, although by no means sufficient to relieve the appalling need. The Assistant Treasurer of the Board has already remitted to the Chairman of the International Relief Committee at Constantinople over \$56,000. One of the largest contributions to this stream of benevolence has been through the *Christian Herald* of New York. The last number of that paper reports receipts amounting to \$25,000. It should be mentioned also that, entirely apart from these contributions for general relief, the Armenians in this country have remitted to their relatives and friends in Turkey over \$25,000. No one doubts that this large sum contributed for general relief will be wisely expended. It will save thousands from death, or bitterest suffering worse even than death.

ONE of the very best ways for rendering aid to the despoiled Armenians is to give them work in the manufacture of clothing or in the rebuilding of premises that have been burned. This mode of relief is being most successfully employed at Van and at Harpoot. President Gates, of Harpoot, writes that they are employing the destitute in clearing away the débris of the burned buildings, and that they hope soon to put a roof on the building of the Girls' Primary Department, so that it may be used again for school purposes. He adds, "If we live, the work will go on, and we expect the Christians of America to support us. Many letters express the desire that we may go home, but we are not going to abandon our post. We expect the Christians of America to support their work here. We are ready to die for it; they must be ready to give money for it. I would not exchange the peace and assurance of God's favor

and support we now enjoy for the highest place in America. We may not live to see the consummation of God's purpose, but he will accomplish his plans, and they will be good. Threats abound and the times are critical, but in all these things we are more than conquerors through him that loved us." In a letter under another date President Gates says: "Now is the time for God's people to show their faith in his cause. I wish I could speak so loud that all the Christians of America would hear it. Whether we die or live, we exult in God. Tell his people to arise and build the walls that are fallen and the temples that are ruined."

THE report of the Deputation to Japan was presented to the Prudential Committee January 22. Copies of this report, in pamphlet form, may be obtained on application at the Rooms of the Board. It is printed, nearly in full, in the *Independent* of January 30, and large extracts were given in many other religious newspapers. We have not room in our pages for the detailed statements on the several points considered, but must be content with giving a single section referring to the general outlook for future missionary work within the empire. The churches as well as the Board and the Japan Mission are greatly indebted to the gentlemen composing the Deputation for their patient and laborious work in making the journey and preparing this report. It was no easy task which they undertook, either for body or mind. The results of their investigations and of the services which they have been permitted to render abroad and at home will, we are confident, be of great value to the cause of missions. Not that they were able to settle all matters in Japan as they would have been glad to do; not that the report they bring is altogether such as churches at home would like to have made; but they have learned and reported facts which it was of prime importance should be understood, and, amid some things which they would gladly change, and which their visit may help to change, they have found much that was hopeful and that gives promise of future growth and prosperity to the evangelical work in Japan. The doors are open, and while there are antagonizing forces, there is yet a hopeful field of labor, in which a noble beginning has been made.

THE Misses Mary and Margaret W. Leitch, well known as formerly connected with our Ceylon Mission, have been moved by the present straits in which our missionary work is placed to offer their services as Honorary Collectors, and they are now seeking to secure funds for the regular work and to provide, if possible, for a Forward Movement. They do this at their own charges, and their generous and efficient aid is cordially recognized by the officers and Prudential Committee of the Board.

WORD has been received from Mr. Goodenough of Johannesburg, written since the raid of Dr. Jameson within the Transvaal, indicating that while the excitement in that city was intense, the law-abiding element was dominant. It must be remembered that the site of this city of 100,000 inhabitants was ten years ago a bare field, and that the foreigners, chiefly British, who have rushed to the gold fields, of which Johannesburg is the centre, make a population far outnumbering the Dutch burghers. These foreigners pay nine tenths of the taxes, but are

permitted to have almost no share in the government. The government supports the Dutch schools, but will not aid English schools. Other disabilities under which foreigners labored were, no doubt, specially exasperating. Probably by patient and prolonged efforts the natural rights of foreigners would have been ultimately secured but, most unfortunately for these foreigners, the unwarranted raid of Dr. Jameson as leader of a portion of the British South Africa Company's forces has seriously injured their cause. It was a blunder of the first magnitude in reference to the party which Dr. Jameson proposed to aid. Mr. Goodenough says nothing of any hindrance in his most promising mission enterprise.

“THE noble army of martyrs” has not for some centuries grown so rapidly as it has within the past year. Let there be no fear for the church of Christ when his followers witness for their Lord after the fashion shown us in recent months. Here are some words reported by Rev. Mr. Hubbard, of Sivas, now detained at Constantinople, of some men who have endured the fiery trial and received the martyr's crown: “The work of Rev. Garabed Kuludjian, the Protestant pastor at Sivas, was increasingly good. His wife had been for years a much prized and beloved teacher in the Girls' Boarding School at Marsovan, and their own four girls, the oldest not yet sixteen, had profited well by such a mother. On November 10 he preached to his flock an impressive sermon from the text: ‘But there shall not an hair of your head perish.’ On November 12, at noon, the crash came, shutting him with Armenian companions in an upper room at a khan. They were soon robbed and left, while the storm was raging outside. The pastor led them in prayer and watched till toward evening, when another squad of Moslems came to kill them. Something in the composed manner with which the pastor met them made them hesitate and offer him liberty on condition of denying his faith. He thought of his wife in delicate health, and of their daughters, but he answered: ‘I not only believe Christ, but also spend my life persuading others.’ ‘Then we must kill you,’ they said; and when he raised both hands toward heaven as a sign of settled trust they shot him twice. Next morning his body was found by friends stripped of nearly all clothing and tossed into the back yard of the khan. As the massacres were still in progress, he could not be taken to the unwallied Protestant burial ground, but joined the 800 who were piled into one huge trench at the Gregorian cemetery, whither an Armenian priest crept, to read one short prayer and leave them to earth and to God.

“Rev. Sarkis Merkashian, for years pastor at Choonkoosh, in the Harpoot field, with his family was robbed and burnt out of home and wounded. After that, Moslems tormented him three days to accept their faith. He had his wife and also six children to think of, but he remained true and was finally put to death. Fourteen during those November days are known in that one field to have thus sealed their last sermon with their heart's blood.

“Hagope Pattian, a humble member of Marsovan church, had made himself specially beloved by those of all beliefs during the last cholera epidemic in that city. November 15 the storm burst on him, but found him prepared. As the blows of a murderous axe were falling on his head an acquaintance heard, through a door ajar, his last words: ‘Father, forgive them, for they know not what they do’; and then: ‘Father, into thy hands I commend my spirit.’”



THE cut below is from a photograph sent us by Mr. Beard, of Foochow, taken at a sitting at Ku-cheng, China, of the Commission appointed to try the men who assaulted and killed the English missionaries near that city in August last. The picture shows as present at that time United States Consul Hixson, the



THE COMMISSION AT KU-CHENG.

British Consul, two or three British officers, Drs. Hart and Gregory and other missionaries, together with Chinese district officials and interpreters. The trial brought clearly to light the guilt of several men who were subsequently executed. Whether these men were more guilty than were some of the officials, it is impossible for us to say.

## THE PRESENT OUTLOOK IN JAPAN.

[From the Report of the Deputation to Japan presented to the Prudential Committee January 22, 1896. See page 94 of this number of the *Missionary Herald*.]

WHILE Japan is a small country in area, yet when we regard its population of more than 41,000,000, its political, social, and religious importance in relation to the problems of the far East, it is of the utmost moment that we give to this nation careful consideration. The Japanese people are homogeneous, speaking one language and united by a strong national spirit which must be taken into account in considering all matters relating to missionary enterprises. The country extends through nineteen degrees of latitude, and is made up of four larger islands and many smaller ones. This makes it more difficult for Christian influence from one centre to extend over the entire country.

It must always be borne in mind that while Japan and the Japanese are now so well known, it is only a third of a century since anything definite was understood of the country and people, and less than a score of years since anything like practical acquaintance with them could be affirmed.

It would be unjust to the Japanese and for us not to keep constantly before us the fact that to within a few years they were shut up to their own religions, — Shintoism, Confucianism, and Buddhism, — knowing the name of Christianity only to hate it. These three faiths, meeting in some form in the life of nearly every Japanese, have been closely connected with their intellectual, social, and national life for many centuries. The stamp of some one, or more commonly of all these religions, is upon every institution of the country and permeates and explains nearly every custom.

Into these conditions evangelical Christianity entered in 1859. Everything, — language, hatred, and suspicion of foreigners, lack of treaty privileges, prejudice against Christianity and foreign faith, ignorance of the Japanese customs and characteristics upon the part of the missionaries, all combined to delay the christianization of Japan. For twelve years apparently little or nothing was accomplished.

The most of the work in Japan has been done since 1871. The story reads like a modern Acts of the Apostles. The nation has been disarmed of its suspicions against Christianity. The non-Christian leaders in Japan recognize the worth and power of the Christian character and honor the true Christian life. The missionary is now free to go at will into all parts of the empire. The Bible and Christian literature have free circulation everywhere, even among the soldiers in the army and in the hospitals. The prisons are open for the Christian evangelist. Christian teachers are in many of the government schools, with full liberty to teach Christianity to the pupils outside of school hours. Persecution is a thing of the past, except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the state, and is making itself felt in its literature and forms of thought. Nevertheless we must bear in mind the fact that, compared with the entire population, the number of Christians is small. Including those connected with the Greek and Catholic churches, the highest number claiming the Christian name is less than one fourth of one per cent. of the Japanese people. Probably one tenth of one per

cent. would more correctly indicate the number of true followers of our Lord Jesus Christ. Even the best of these have only a few years of Christian experience and training between their life to-day and the training of their earlier years. There are no traditions as to Christianity except those of hatred. The Christians are scattered throughout the land and meet constantly and everywhere all forms of the idol worship of their countrymen, the arguments for the maintenance of the old national faiths, together with practices that run counter to the true Christian life, and the intense national feeling against a foreign religion. Under these circumstances, the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

We cannot expect that the Japanese Christians will hold all the articles of our faith in precisely the same way that they are held in New England, where nearly three centuries of Christian life and tradition lie back of us. There is a strong tendency among some of them to investigate for themselves many of the fundamental principles of Christianity which we have regarded as settled, and during these investigations they decline to accept as authoritative any of the creeds of Christendom. We are assured that the great mass of Kumi-ai Christians, numbering over 11,000, and the far greater part of the pastors and evangelists, are firm believers in the old and universally accepted truths. None of the extremists are supported by our Board.

Japan is characterized by the intensity with which it seizes a new idea. We believe the movement toward extreme liberalism in the Kumi-ai churches, which is not widespread, but which is championed by a few writers and public speakers, if left to its natural course, will soon disappear. A few who are involved may lose their faith in Christianity and leave the church, but we believe the tendency to destructive criticism will be less in the future, and that the work of construction will be more prominent. The theological problems of the world are now discussed in Japan, and that too without a balancing foundation of Christian faith and life. One point we desire especially to emphasize; namely, that the evidence is complete that our missionaries have been eminently faithful in presenting the truths of the gospel, and that none of the present conditions are due to any lack of fidelity upon their part.

Japan is not to develop a new Christianity, nor do we imagine that many among her Christians have any such idea. Yet, as in every country into which the gospel enters, the exact forms which some phases of external Christianity assume will be peculiar to that country, so must we expect to find in Japan. We believe that the church in Japan is founded upon the living Christ and that his spirit permeates it, making it a living church. We need not be anxious over the final outcome. The wonderful growth of the Kumi-ai body, both in numbers and influence, during the past twenty-five years gives us great assurance. A human movement would have been terminated by the period of popularity of Christianity which swept over Japan previous to 1890. The reaction from that condition was severe, and the churches and the workers have not entirely recovered from it at the present time; but we find evidence on every side that it is recovering and that the forward movement now is healthful and encouraging.

The fact that a few leaders in the Kumi-ai churches are not now in accord in



their beliefs with the Congregational churches in the United States would not justify curtailing our work in Japan, but rather furnishes a reason why it should be strongly maintained. The men referred to are connected with independent churches, over which the Board has no control, and they do not seem to be carrying the churches with them into their radical positions.

The time has not yet come, and for many years may not come, to leave the evangelization of the empire to the Japanese churches. They are doing much, but that much is slight indeed compared with the needs of the country. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. They all are young in years. Some of them have a small membership. All have grave questions to meet and serious battles to fight which are incident to their lack of experience and their surroundings. They need our coöperation. The Japanese Home Missionary Society of the Kumi-ai churches, in its independence, is doing well, and when it has obtained sufficient strength and experience, we may expect it to assume the support of the places now maintained by the Board and its missionaries. Work is passed over to them as rapidly as they are able to take it up.

The work begun by the American Board and now connected with the Kumi-ai churches is by far the strongest of any mission work in Japan. The number of Christians is about the same as that reported by the seven allied Presbyterian bodies under the name of "the Church of Christ in Japan," but the number of independent churches is much larger.

We recognize the heavy demands which are made upon the individual missionary and the necessity that he be well equipped mentally and spiritually, and thoroughly trained for this service. After nine weeks of contact and conference with the men and women of our Board in Japan, your Deputation can speak of them in warmest terms as to their ability, consecration, and faith. They are worthy the entire confidence and support of our churches.

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## SOME RESULTS OF MISSIONARY WORK IN TURKEY.

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

At just this time, when nearly every missionary station in Asia Minor has been baptized in blood, the question is asked, What are the results of sixty years of missionary work in that land? In answering this question I would call attention to several points.

I. *What has been accomplished in reference to the sacred Scriptures.* The missionaries found in Turkey a number of churches, such as the Greek, the Armenian, the Jacobite, the Coptic, and others, claiming to be Christian and professing to take the Word of God as their sure foundation. But that Word, whatever it might have been to them in ages past, had ceased to be a fountain of instruction; had indeed become, to the common people, nothing more nor less than a fetish. It did not exist in the vernacular of any portion of the people. It was indeed read in their churches but not understood. The reading was a form which it was supposed might have some mysterious influence. The

book was held up for the worshiper to kiss as he passed out of the church. So far from being in common use was it, that it was considered a sin for an unordained man to take it into his hands. The first work of the missionaries was to translate the sacred Scriptures into the vernacular of the several different nationalities. This has been accomplished. The greatness and importance of this work can hardly be overestimated. It may be remembered that this land is not very far from Babel. The Word is now found in some twenty-seven different languages and characters, including even Koordish. In the meantime a complete change of sentiment has been wrought in the minds of all the people as to the use of the Scriptures. So far from believing it to be a sin to take the book into their hands, they now believe it to be their duty to have it, to study it, and to make it the guide of their lives. Despite all political changes, despite all opposition, here is this book, in all these different languages, and here is this change of sentiment, and great must be the result, both temporal and spiritual, in future ages as well as in the present time.

II. The second result accomplished to which I would call attention is *The giving to the peoples an educational and religious literature*. When missionaries began their work there were no books, or next to none, in the vernacular of the common people. They began at the foundation. They prepared spelling books and reading books, grammars and geographies, and by these awakened a desire for a practical education. They also translated some of our best religious literature. There are now sung in that land, in I know not how many languages, such hymns as "Rock of ages cleft for me," "There is a fountain filled with blood," "My faith looks up to Thee," and very many others. Many of our choicest books are doing a work among the people only second to what they have done in their original English garb. A good illustration is "Pilgrim's Progress." Whether he speaks in Turkish or Armenian, in Bulgarian or Greek, that Pilgrim is still the same that our childhood knew and he tells the same fascinating story. This literature cannot perish, much less the spirit that it has awakened.

III. I mention next *The American Bible House in Constantinople*. This, though not built by the Board, is an outcome, a natural and, I might say, a necessary result of the missionary work in Turkey. It is a grand building and a centre of literary and religious influence. Here presses, worked by steam, are printing newspapers in several different tongues; religious tracts, lesson helps, cards, etc., necessary for good Sunday-school work, are prepared, and religious and educational books, in nearly thirty different languages, are stored, most of these also prepared here. In the same building there is a bookbindery where work is done that will compare favorably with first-class work of the same line in Boston or New York. In other parts of the building there are offices where Americans, Bulgarians, Greeks, and Armenians are hard at work preparing material for the hungry presses and the more hungry people. Besides the weekly and monthly periodicals, the many religious tracts, Scripture cards, etc., which flow forth from this building in an unceasing stream, something more than 80,000 volumes of the sacred Scriptures and other books go out every year for the enlightening and uplifting of the people. We are not surprised to hear that those who love darkness rather than light wish to see this Bible House razed to

the ground. Even should it be so, it has already accomplished a glorious work. We trust that it has before it a glorious future.

IV. Look at the *educational institutions established*. It can hardly be denied that missionaries have been the pioneers in modern educational work in Turkey. The first institution of this kind that should be named, if we begin at the top, is Robert College. This, like the Bible House, though not built by the Board, was a natural result of the labors of the missionaries. Beautiful for situation, the joy of all Americans who visit Constantinople, is Robert College. It stands on one of the best locations overlooking the Bosphorus. As one sees it there, a thing of beauty, with "the stars and stripes" floating proudly over it, he can hardly wonder that it cost Dr. Hamlin seven years of earnest, persevering effort, backed though he was by our own and the British government, to secure the privilege of building it. But there it stands, a noble monument to him, to its founder, and to the far-reaching influence of missionary work. Dr. Clark, of the Christian Endeavor Society, in giving the report of his journey around the world, says: "There is not another college in the world that occupies such a strategic position as does Robert College." It has already accomplished a noble work. The enemies of the Bible House are equally its enemies. Its future, like all things, is in the hand of God alone. We believe that it has only begun its work, that it will yet do a mighty work for the renovation and uplifting of all the peoples of these lands.

The second institution of this kind, a sort of complement to Robert College, is the American College for Girls. While the two institutions just named are *results* of missionary work, this is strictly a missionary institution. Its buildings, only inferior to those of Robert College, were erected with funds furnished by the Woman's Board of Missions. That body, by a board of trustees, manages its affairs. It has a corps of teachers that would compare favorably with those of the best colleges for young women in the United States of America. Occupying a commanding position in the city of Scutari, at the head of the Marmora, giving the choicest girls of some half a dozen different nationalities a first-class education, it is an object lesson showing conclusively that missions in Turkey have been a grand success. When missions were begun in Turkey the idea of such an institution would have been utterly preposterous. Its success is the best proof of their success.

Space will not allow me to speak of the noble institutions at Aintab, at Marash, at Harpoot, and at Marsovan. They are doing work similar to that of the educational institutions already named. They are object lessons teaching the good influence of missions.

V. In conclusion, let me call attention to *the direct results of missions in Asia Minor*. The last published statistics report 111 churches with 11,835 communicants. Ninety ordained pastors and 125 native preachers are reported as ministering to these churches and the many out-stations. The aggregate native agency, pastors, preachers, teachers, Bible-readers, colporters, and other helpers was 800. The number of congregations was 285 and the aggregate of worshipers a little more, on an average, than 32,000. There were admitted to the churches in the year (1894-5) 522. The congregations, despite their chronic poverty and the peculiarly hard times, gave for the support of their



preachers, teachers, etc., and for objects of benevolence, \$59,672. This, if averaged among the church members, is about \$5 per member. If averaged among the whole number of recognized Protestants, men, women, and children (46,357), it gives about \$1.29 for each. The people in America who would do as well as this comparatively would need to give an average of \$50 for each church member, or of \$12.90 for each member of the families belonging to the congregation. Let no one overlook the well-known fact that such statistics represent but a small part of work which missions accomplish. The larger work is the quite unobserved influence of the leaven of the gospel. This leaven is working among the millions of Armenians and Greeks and, to some extent, among the Turks. In very many places the mass of the Armenians, though remaining in their old church connections, are essentially evangelical. A friend of the writer, a very intelligent lawyer, said, a year or two ago: "We have all of us become Protestants and did not know it."

Just now the future of Turkey and of missionary work in that land is shrouded in thick darkness. What is to be, God only knows. This we do know, God ruleth over all. Hitherto he hath approved of the work of missions in that land. We think that even now we see a little light. The missionaries in all the land are now acting the part of the Good Samaritan as never before. Hundreds of thousands of people in America and in England are sending them the necessary "oil and wine." With these go their prayers. An interest has been awakened in the Armenians such as never existed before. This is because of their fearful baptism of blood. The hundreds of thousands receiving aid from those in the ends of the earth must be drawn to the gospel as never before. We are told that in the great oil regions, where a well, after giving a good yield for a time, becomes less productive, it is found to be profitable to put in dynamite and have an explosion. Of late there have been fearful explosions in the regions where the most successful missionary work has been carried on. It is reasonable to expect that these explosions are, in the good providence of God, to be followed by an evangelical work, glorious in proportion to the preparatory work of the last sixty years, and to the fearful explosions which have shocked and awakened the sympathies of the whole civilized world.

A word as to the duty of the friends of the Board. Will you permit the writer and his companion to return to Turkey? They have their hosts of friends, who are impatiently awaiting their return. They left the country with the confident expectation of being back and at their work again early in the coming spring. But now comes the astounding news that missionaries' salaries are cut down 10%, and native agency 37%. What heartache this means! Brethren, there is but one alternative, either more money or bitter calamity.

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#### FOURTH ANNUAL CONFERENCE OF FOREIGN MISSIONARY SOCIETIES.

THE Fourth Conference of Representatives of Foreign Missionary Boards and Societies of the United States and Canada was held at the Missionary Rooms of the Reformed Board in New York City, on Wednesday and Thursday, January

15 and 16, 1896. Two sessions were held each day, and on Thursday evening a public meeting of all the representatives of the Foreign Boards resident in New York and vicinity was held in the chapel of the new Presbyterian Building. Twenty-three societies were represented, and the interest in the discussions was well maintained to the very close; indeed, though the sessions covered two days instead of one, as heretofore, there was not time enough to consider all the topics upon the program.

The subjects for discussion were as follows: "Study of Missions in Theological Seminaries," Report of Committee, Rev. H. C. Mabie, D.D., of Boston; "Unmarried Missionaries," Report of Committee, Rev. F. F. Ellinwood, D.D., of New York; "Self-support in Mission Fields," Report of Committee, Rev. Judson Smith, D.D., of Boston; "Discriminating Use of Funds in Maintaining a Growing Work," Rev. S. H. Chester, D.D., of Nashville, Tenn.; "Relations of Boards, Missionaries, and Converts to Governments, Home and Foreign," Rev. S. L. Baldwin, D.D., of New York; "How to Increase the Efficiency of Missionaries in the Field," Rev. R. P. MacKay, D.D., of Montreal, Canada; "How to Increase the Efficiency of the Officers of the Foreign Mission Boards," Rev. W. R. Lambuth, M.D., of Nashville, Tenn. The public meeting on Thursday evening had for its topic, "How to Increase our Efficiency as Members of Missionary Boards," with the opening address by Rev. George Alexander, D.D., of New York. A new feature of the Conference was a question box, conducted by the chairman of the business committee, Rev. R. E. Speer, of New York.

The reports of committees were of unusual interest, and the discussion upon them of great value. The papers were of a high order of merit, and constituted a valuable contribution to the study of missionary problems. Resolutions of sympathy with the American Board in view of the troubles in Turkey were unanimously adopted, and appropriate notice was taken of the death of Rev. Dr. Clark, of the American Board, Rev. Dr. Peck, of the Methodist Board of New York, and others who have been members of the Conference in former years. The hospitality of the Reformed Board in receiving the Conference at their Rooms and providing for their comfort was most generous and heartily appreciated. The opinion was expressed by many at the close that this had been by far the most valuable of all the conferences held, and it was unanimously voted to meet again next year, and the cordial invitation of the Presbyterian Board to meet at their new Rooms, at 156 Fifth Avenue, New York City, was accepted.

The suggestion was made and received with great interest that by 1898, or soon thereafter, the societies connected with this Conference unite in inviting the foreign missionary societies of the world to a conference in this country, renewing the privileges enjoyed in the World's Foreign Missionary Conference in London in 1888.

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#### HOW TO PRAY FOR MISSIONS.

[The following paper appeared as the leading article in a recent number of the *Paris Journal Des Missions*, the "abridged translation" of an appeal from Mrs. J. Fuller, a missionary in India. Failing to find the source from which it was taken, we retranslate a part of it, as a practical aid to that specific intercession for our missionaries which is so plainly the duty and the great opportunity of every Christian.]

At the present hour the most urgent need of foreign missions is not so much of men and money, although these are indispensable, but of those instant prayers without the aid of which the most favorable external circumstances remain sterile. Oh, could we be impelled to pray more: not to repeat incessantly the phrase, more or less empty, "O God! bless the heathen and the missionaries," but to pray like those "violent" who, so to speak, wrestle with God, and to whom it pleases him to give the victory. Let us humble ourselves, let us confess our failures in this respect, and ask of God to pour upon us the spirit of intercession.

One day, returning from an evangelizing tour, I had the feeling that I had failed completely, and I said so with tears to an old friend who was a praying woman. "It is a little my fault," she instantly replied: "I ought to have prayed much for you." At the beginning of my missionary life I received into my house six little orphans, bereaved in a famine. Some months after their arrival I experienced a great spiritual refreshing and five of these children were converted. A month later, I had a letter from a blacksmith in Ohio, who said that he had been irresistibly impelled to ask God to restore my soul and to convert those children.

What could not our missionaries accomplish if our people labored in concert with them by fervent prayers?

When you pray thus for us, dear friends, what shall you ask? Oh, ask above all that God would himself inspire our plan of work and that we may have no will but his. Ask also that we may live in the unity of the Spirit, for the lack of union among the Lord's workers in non-Christian lands is often the secret cause of their want of success. It is by our union in Christ as members of his body that the world will believe that he was sent of God.

Pray for the health of our missionaries; ask strength of body and refreshment of spirit for those who have been long at the breach. Ask for the young that they may face with courage, and at the same time with prudence, the difficulties of a life absolutely new to them; ask facility in learning the languages and in adapting themselves to the climate and the food. Ask especially that Christ may reign over their whole being, for God cannot serve himself mightily for the conversion of souls except with instruments consecrated to him without reserve.

Ask God to prepare native evangelists; ask him that our publications in European or in native languages may advance his kingdom.

Could you not, in some sort, adopt a missionary as your own representative in pagan lands, and pray for him and his work as if they were really your own? Could you not take possession of a country, of a district, of a missionary station, and give yourself no rest until God has shed his spirit upon this object of your best prayers?

An old lady said to me one day: "When you speak at your meetings could you not indicate to us also, old people who love missions but who, alas! have almost nothing to give, some way of being useful?" Very well, we address ourselves in a special manner to these aged friends who sigh because they have no power to do anything for our work, and we say to them: "To you above all belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and we thank you in advance."



SUGGESTED PROGRAM FOR MISSIONARY CONCERT,  
MARCH, 1896.

*Topic, JAPAN.*

1. HYMN.
2. SCRIPTURE. Romans 10: 4-17.
3. PRAYER.
4. HYMN.
5. BRIEF MAP EXERCISE. Let someone indicate the chief physical features of Japan, point out its large cities, treaty ports, highest mountain, and the location of the stations of the American Board. Give the number of missionaries, churches, members, schools, and native workers.
6. How does Japan stand among nations of to-day, politically, religiously? The late war with China and its results.
7. PRAYER FOR JAPAN.
8. HYMN.
9. Let the leader previously prepare six leading questions and answers on slips of paper, from the Condensed and Larger Sketches of the Japan Mission published by the American Board — these to be distributed before the meeting and presented at this point.
10. A brief statement of the recommendations made by the Deputation to Japan as to future policy of missionary work in that land.
11. PRAYER that Christianity may prevail in all nations.
12. BENEDICTION.

NOTE.—A Chapel Map of Japan is published by the Board. Price, \$1.25. The Sketches above mentioned, and the Report of the Deputation to Japan, can be obtained from the rooms of the Board.

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### Letters from the Missions.

#### Western Turkey Mission.

##### EXPERIENCES AT MARSOVAN.

UNDER date of December 28, Dr. Tracy writes:—

“The trials of the last two months might be considered as constituting a reason for more full and frequent writing, but the effect has rather been to strike us dumb. In the midst of the awful judgments of God, we have kept silence. These have been solemn days indeed. Since November 15 we have been continually hearing of similar, and often far worse scenes in many places, far and near. In Vezir Keopreu fifty-five were killed, and the houses and shops of Christians, almost without exception, stripped of everything. To-day letters came from Zilleh. There only two Evangelical brethren were slain, with many Gregorians, but they write:

‘So completely are our houses stripped of goods — bedding, food, utensils — everything, that there is not left to us so much as a cotton handkerchief with which to wipe away our tears.’ I should have said that, in Vezir Keopreu, the deacon was killed, and the teacher probably mortally wounded. The other losses of life are not certain.

“In Zilleh, for some reason, the chapel, and preacher’s family, lodged in the same structure, were not molested at all. Thus far there has been no loss of life in Haji-keoy, and comparatively little pillage. In Avkat and Gumush none, in Chorum little, in Samsoun none, though there has been much fear and trembling. In Kaoza, which you remember, five hours from here, the experience was awful. There were less than fifty Armenian houses, but all, so far as we can learn, were stripped,

and thirty persons are said to have been killed.

"In Marsovan 123 or more were killed, and the pillage was frightful. I saw over ninety dead bodies the next morning. They were brought out to the ravine in front of our premises, and lay there all day, in full view from the college windows.

"Since that awful day most of the Armenian people remain shut up in their houses, haunted with continual dread of the recurrence of the same or worse things. Business is at an end, poverty and distress holding sway in homes where there was competence before. The government is giving rations of bread to the needy in a very commendable manner, and with real efficiency. This is being done in many places and some pillaged property is being recovered.

"The story of destruction farther East is too awful to listen to. You know more of it than we. The whole is a dark mystery, but part of the all things that work together for good. It seems little less than miraculous that, as far as we know, none of the missionaries have fallen.

"As for ourselves, we seemed to be left defenceless on the day of the outbreak, the first hour or two, but we soon saw soldiers drawing about our premises, and recognized the fact that we were to be protected. At evening the governor came in person, with thirty soldiers, who have been quartered here ever since, with two or three officers, occupying two lower recitation rooms as barracks. Certainly we have been thoroughly guarded. We think there is a determination on the part of the government, local and general, that nothing shall happen to us and those under our care. Minister Terrell has done a splendid service in the protection of the Americans during these dreadful days. Repeated orders come from the capital for the thorough guarding of our lives and property, and repeated telegraphic inquiries from our minister as to our condition. The governor and military commander here readily acquiesce in any

request I make, and have again and again sent special guard to quarters where there was special terror, in accordance with information which I gave. We have stopped day scholars, but have near 130 boarders in college."

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### *Eastern Turkey Mission.*

FROM VAN.

DR. RAYNOLDS, after laboring for several months in the Sassoun district distributing aid to the sufferers, was laid low with remittent fever. On his recovery from this sickness, he went to Bitlis, having a guard of five zabtiehs. After spending a few days there he was able, by slow stages, to reach Van on December 9. Writing on December 26, Mrs. Reynolds tells the following story:—

"Van City has not yet been subjected to pilage and massacre, but the dread possibility and probability has hung over us since October 24, the date of the Bitlis outbreak. We have no surety that the bolt will not fall here any day, though our city is quieter than it has been. There has been a great panic here; all business is suspended, shops have all been closed, because people did not dare to be away from their houses or to risk wares in their shops. Some families fled to our premises and more would have done so could they have been comfortably housed. A large part of our work still goes on. The Girls' School in the walled city and also the women's meeting there, which was held on Friday at noon, are discontinued till confidence is restored, as it did not seem wise for me or the women to be on the street at that time, but in this section, the women's meeting being at two P.M., and this not a business centre, it is held as usual and is well attended. So far as we have heard, these attacks have all begun at noon and continued till about 4.30 P.M. This, together with the fact that in nearly all cases the soldiers' bugle has sounded the onset and the recall, that police have been stationed to prevent people fleeing to places of safety, and that everywhere soldiers have been

seen plundering and running away with plunder, makes us feel sure that high officials are directly responsible for all this bloodshed and robbery.

“It has been very hard to go about our ordinary work, or to provide for winter and the future, when any hour our homes may be looted and all our regular work stopped. Every morning I have dressed so as to be ready for flight, or for wandering around in the cold, and at night have made everything ready to rise and dress hastily in case of an attack. Our United States government and minister are doing everything for our safety, and God has not yet suffered a missionary to be killed, but the experience of our associates in Marash, Harpoot, and Bitlis shows us that we know not what fanaticism may bring us to. Perhaps you ask why we do not flee, especially we ladies. Very unprecedentedly we had a heavy fall of snow November 4, followed by severe cold and another fall of a foot November 19, so that fleeing on horseback for ladies and children, through a country infested with Koords, seemed to involve more risk than staying at home. Our going, too, takes the last ray of hope and help from this poor people, and it seems wicked for us to forsake them. If our gentlemen were to leave, it would doubtless involve the loss of all the Board's property here. Our schools are both in session, and if we leave, these must be disbanded and the boarders sent home to places where they are not so safe as here. Dr. Kimball's relief work assists in some degree 5,000 or more people and has kept many from starving. It cannot be trusted to natives. Is it right for us to leave it? Five hundred or more people were present at our preaching services yesterday. It seems our duty to stay and make the most of our opportunities, trusting God for the future. The most trying thing in the situation is that there is absolutely no ray of hope in our future. Only as we look up to God can we find any comfort. The expression ‘faith and patience of the saints’ comes often to mind. It is just what we are shut up to — faith and patience.”

## Madura Mission.

### A NEW CHURCH AND PASTOR.

MR. CHANDLER writes from Madura City, November 27: —

“I have the pleasure of reporting the organization of another church and the ordination of another pastor in this city. We now have four churches and four pastors in the city, and one church without a pastor in the villages.

“The East Local Church Union held its regular meeting in the forenoon of the 21st inst. At this meeting the action taken by the Christians of the southern part of Madura, asking to be organized into a new church and to have their catechist, Mr. S. Nallatambi, ordained over the new church as pastor, was reviewed and approved. The proposal was to unite the Christians of that part of the city and others scattered in villages south of the city as far as ten miles away in the new organization, to be called the South Gate Church, and forty-two persons presented letters of recommendation from the neighboring churches of the Mission. A dozen more had signified their intention of bringing letters, but had not secured them. This morning meeting was held in the East Gate Church.

“At 2 P.M. the council met at the South Gate, where there is no church edifice, but only a hall on the ground floor of a mission schoolhouse. This hall was built for evangelistic meetings, and is large enough for the new church in its infancy. It was quite full, and the services were presided over by Rev. J. C. Rowland, chairman of the council. The members all stood and accepted the creed and covenant adopted by the Mission, and the head master of the Mission Girls' School was recognized as deacon of the new church. Mr. Holton preached the sermon and Dr. Washburn led in the dedicatory prayer, and then the Lord's Supper was administered by Mr. Wright and Pastor Simon, of the North Gate Church.

“The next business was the examination of the pastor elect, and this was done



in the same place, following the organization of the church. The candidate's written statement of doctrine, in particular, was so satisfactory that the one appointed to examine him on that subject declared it to be, in his opinion, unnecessary to ask questions on the subject.

"The ordination in the evening was held in the West Gate Church, both because it was larger and because the pastor elect was the son of the deacon of that church and had grown up in it. Three missionaries and four native pastors took part in the services, the sermon being preached by Dr. Jones. A pastor of the church at Arrupukottai gave the charge to the pastor, and in the name of the East Local Church Union presented him with a nicely bound Tamil Bible. The right hand of fellowship by the pastor of the East Gate Church was decidedly original. After following the custom of our pastors in giving the right hand several times, the speaker said, 'Sometimes those that are like a right hand to you will fail, and then you will find your support on the left hand,' and he seized the candidate's left hand and shook it. He then uttered a sentiment which required him to seize both hands of the candidate two or three times, with various flourishes. Having thus handed over the new pastor to his new dignity, he retired in favor of the next speaker, who charged the people. A portion of the new pastor's salary is to be paid from the offerings of the English congregation, and some of them were present to attest their interest. Besides this aid, about a third of the salary will be given by the Native Evangelical Society, their aid to be reduced each year.

"Of the seven churches represented in the Union all but one have increased their membership the last half year, the gain being 38, and now we have to add one church and one pastor."

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### North China Mission.

#### HOPE FOR THE MONGOLS.

In October, Mr. Roberts, of Kalgan, made a week's tour in Mongolia, accom-

panied by Mr. Stenberg, who is connected with the Swedish Mission, and by Mr. Svardson, connected with Dr. Simpson's mission, with a view to opening a new mission station among the Mongols at Hara Oso, fifty miles north northwest from Kalgan. This is the place where James Gilmour formerly labored, and which Mr. Roberts has often visited during the past ten years. Here lives Boyinto, the Mongol convert whose baptism is recorded in the *Missionary Herald* for May, 1885. One room of Boyinto's house had been rented for half a year by Mr. Larson, of Dr. Simpson's mission. After some repairs had been made upon the house a small official, named Badam Darogo, told Mr. Larsson that he could not live there, and that if he insisted on doing so Boyinto should be taken to the Yamèn and beaten. Mr. Roberts writes:—

"So Mr. Larsson rode nearly all night on a fast horse, and came here. The next day a man came from the Yamèn to inspect the house, and Boyinto was alarmed and rode away by night and came here too. After a few days the affair quieted down somewhat, and Boyinto returned home. I had a petition prepared in Chinese in due form, and on September 21 presented it to the *Tu T'ung*, who is the highest magistrate in Kalgan and governs the Mongols in all the region near us on the north, asking him to send a letter to the Yamèn, commanding the official there to notify Badam Daroga that, according to the law of the Chinese Empire, we have the right to preach the Christian religion, and the natives have the right to practise it, and must be protected. My petition at first was pigeon-holed by the underlings, but by repeated visits to the Yamèn I at last got it taken into the *Tu T'ung*, and received at once the promise that my request should be granted. That was on October 8.

"On the tenth Mr. Stenberg and I started on a tour into Mongolia to take the good news to Boyinto. We saw him at his home, and were glad to learn that he had not been beaten. After we returned to Kalgan I inquired whether the letter

had been sent by the Tu T'ung, according to promise, and learned that it had been sent on October 11. So I am quite sure that Boyinto and the missionary brethren will be protected from harm in the future, and that the new mission station will be opened successfully. The Tu T'ung has been used of the Lord to preach the gospel, proclaiming to all these Mongols (within a distance of 100 or more miles from Kalgan) that the Christian religion is a good religion, and is recognized by the emperor as rightly claiming his protection. This is a most happy result of the trouble, and shows us anew the truth of the promise: that 'all things shall work together for good to them that love God.'

At a later date, November 7, Mr. Roberts writes:—

"I will mention a few facts that betoken a hope of the gospel reaching the Mongols at last. Last year a Norwegian missionary, Mr. O. S. Nüstegard, located in Urga; he has bought from the Russians there a large piece of ground for mission use, expects several more missionaries to join him this year, and reports his Mongol teacher, a Lama, as already converted and become a true helper and refusing to pray to the 'Living Buddha,' though offered twelve horses and four cows as an inducement to do so. Mr. Nüstegard has sent a large Mongol tent and a teacher from Urga for Mr. Larsson. Boyinto and others of his village have been called to the Hsiang Huang Ch'i Yamèn to hear the word sent by the Tu T'ung, doubtless saying that we foreigners have a right to preach the Christian religion in Hara Oso, and the natives have a right to believe it and to practise its precepts.

"I have finished revising the Mongolian catechism, and have had my Mongol teacher carve two blocks for printing sheet tracts; one the Ten Commandments and the other the Lord's Prayer, both in his own language. A Mongol grammar is being copied here by Mr. Stenberg, and is nearly finished, and will be sent to Urga, so that Mr. Nüstegard may copy it also. The Mongol-German-Russian dictionary

is being translated into English by Mr. Ericson, at Wang Yeh Fu, a place in the Ortoos desert, fifty miles from Ning Hsia Fu, in Kansuh Province. These facts, with the added hope of the speedy coming of other missionaries for Mongolia, seem to give some hope for the evangelization of that country. . . . Have you heard any answer to the letter we wrote three years ago to the Moravian Missionary Society on this subject? . . . The Mohammedan rebellion in Kansuh is causing great distress there. Liang Chou Fu has fallen, and the war is raging around Hsi Ning Fu. If the rebels should be reinforced by many armed Mohammedans from Ili or Turkestan, they could reach Kalgan in three weeks and Peking in four weeks, as all the boats on the upper part of the Yellow River are owned by Mohammedans. An order came to Kalgan from Peking recently, requiring that all the Mohammedans here should be counted."

#### FROM PANG-CHUANG.

Notwithstanding the losses of houses and crops, and flood, there has been manifest progress, and especially an extension of the village work. Dr. Peck, writing from Pang-Chuang, November 24, says:

"Miss Gertrude Wyckoff and Miss Porter are both conducting village classes, while Miss Grace Wyckoff has in hand the Girls' School here, and with the assistance of Mrs. Porter and Mrs. Peck visits the nearer villages and looks after the women who come here—to the hospital and otherwise. The Woman's Board may be a separate thing in America, but the work is so intertwined here that it is all one interest. What these capable and self-sacrificing young ladies are doing will never be adequately told in tables of statistics nor by their own modest pens.

"It is now the time for the autumn fairs of the larger kind. The native helpers are busy attending them, and two of our capable hospital assistants are out with them. All bring glowing accounts of the situation so far. Never so many interested listeners and inquirers; never so many books sold; never so much good feeling shown

by outsiders, who are managers of affairs and upon whose good offices much of the success of anyone who goes there in any capacity must depend.

“A helper, just returned, was telling me with great satisfaction last evening of how, notwithstanding a first-class theatre in full blast near his stall, his benches were full all the time with interested listeners, who would sit for hours listening to talk upon religion. When ‘the doctrine’ can run an opposition to a free theatre, — for there is no admission fee to them, — it is a pretty good test of genuine interest.

“Yesterday I received a letter from one of my hospital staff, who has been out in this way near the large city of Fe Chou, sixteen miles northeast of us. I had sent for him that he might go again to our out-station of Chang Seu Ma, with Mr. Chia, who is returning. He begged to stay over this Sunday, as he had promised to hold a service at the house of a Mr. Ma, who has been for several years a Christian, though much persecuted. He has had his grain stacks burnt and has had much other persecution, but last Sunday about twenty, who were either full church members or probationers or earnest inquirers, met at his house. And so it goes. The same story of opening doors and multiplying opportunities comes in on all hands, and but a fraction has been told.”

Mr. Chapin, of Lin Ching, reports that on November 17 he baptized ten men, all of whom had been approved by Mr. Perkins and the helper. This is the largest number received into the church at one time, or during any year since the opening of Lin Ching as a station.

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### *South China Mission.*

#### CHEERING RESULTS.

DR. HAGER reports two tours made into the interior, in both of which he found much to encourage him. In one place he baptized twelve adults. He says: —

“We have now five stations, and at each one of these were baptisms. From the eight schools that we have, one half were

represented by those who joined us. I have admitted into the church this year forty persons, thirty-two of these receiving baptism, and eight having received the rite before. Besides these, eleven children were baptized. I was unable to visit one station or school, where there are several still to be received. And of these forty persons eight are scholars and several others have studied at least for ten years. These scholars, or literary men, are principally school-teachers, and with a little training might make efficient helpers, that is, if the Lord calls them to the work. The time has now come in the history of our mission when we no longer need depend upon other missions to furnish us helpers, though we have never done this to any extent. We can begin to choose the best of the converts and give them the necessary training, and I am beginning to think that field training, actual work for the Master, is the best schooling that these Chinese teachers can receive. I hope from time to time to hold helper's classes and teach our helpers and those who manifest any ability and spirit.”

This trip was shortened on account of ill-health, but later on Dr. Hager visited an out-station, some forty miles from Macao, which he reached in a Chinese passage boat. Of this place he writes: —

“The teacher of the school is a convert of only a year's standing, but he has shown remarkable aptitude in teaching the young. The schoolroom is provided by the villagers, and is nothing less than an ancestral hall. The teaching of the young is only a small part of his work, and night after night he gathers the Christians and those interested in the truth to read God's word. At my last visit three were baptized, and on this journey I was enabled to receive one. Now all this work has only cost the mission some \$30 or \$40 United States coin, which has more than been met by the liberality of the Chinese Sunday-school connected with the Mt. Vernon Church of Boston. Fourteen Christians gathered at our communion, and out of one family of six brothers five are now Christians, though several have



joined another mission. Nearly all the children disavow their belief in idols, and were it not for the fear of ridicule a great many belonging to this village would become Christians. The village is not very large, but it is situated near a large village of some 5,000 inhabitants. A number come every evening to read the Scriptures."

Dr. Hager writes of his having spent sixteen days at Macao, where he preached in the Protestant chapel, and which he regards as a hopeful place for missionary effort.

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### Japan Mission.

#### A WAITING VILLAGE.

MR. BARTLETT, of Tottori, in a private letter speaks gratefully of the fact that in the Tottori church, as well as elsewhere among the Kumi-ai churches, there is eager longing and earnest prayer for a special outpouring of the Holy Spirit. The church feels the need of being clothed with power from on high. In a later letter, dated December 20, Mr. Bartlett speaks as follows:—

"In Tajima there is increasing hopefulness. A man named Tamura Ichinojo, of Sakaya village, has sent a letter to the church asking help for his village, which is in a wretched state. The letter came just before I went to Tajima, and as it seemed rather ambiguous I was to make such inquiry as I found possible. In answer to a note, Mr. Tamura came over and spent several hours with us in private conference, and again later, at a baptismal service at which a young man named Fukushima was received. Mr. Fukushima has been desiring baptism since spring, but was too ill when the ministers met there in October, at which time Mrs. Morita and three others were baptized. Mrs. Morita displays the simplest, most childlike, though withal very intelligent, faith.

"In these interviews Mr. Tamura said that his village is morally rotten. To idleness and dissipation, to which his own life has been no exception, he attributes the fact that the town has ceased to prosper, and is in wretched condition. The situation has aroused him very much,

and to some extent it has aroused others in the village. His own belief is that nothing but a religious life will reform morals; and while he knows nothing directly of Christianity, he knows it by reputation as having an influence on men's lives that no other religion he knows of has. In fact he is tired of trying other means; and if Christ can't help, there is no hope in that village.

"He is said to be by all odds the most influential man in that village and the best educated. His appearance is frank and earnest and all have great hope and great thankfulness."

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### Mexican Mission.

#### REVIVAL MEETINGS IN CHIHUAHUA.

UNDER date of January 29 Mr. Eaton writes from Chihuahua:—

"Ever since we entered our beautiful house of worship, over three years ago, we have been longing for a visitation that should profoundly move the hearts of people both within and without the congregation. The native pastors of the future for our own churches are yet pursuing their preparatory studies, and they cannot aid much in pulpit work. One year ago a salutary impression was made upon the church by the solemn exclusion of several members who had persisted in un-Christian living; and in the summer a promise of aid was secured from the Rev. Arcadio Morales, of Mexico City, who has been pastor of a Presbyterian church there for twenty years. Señor Morales is a man of winning personality, possesses spiritual power to a marked degree, and is acquainted with the majority of the Christian workers, both native and foreign. In response to urgent invitations, he has held special meetings during the past year in Saltillo, Monterey, San Luis Potosi, and Vera Cruz; and now he has just closed a ten days' series of meetings here with our Trinity Church, having had to travel 1,000 miles to reach us.

"For the Week of Prayer we had adopted the timely topics suggested by

the Boston ministers, and with deepening interest the meetings were continued into the next week, until the very night of Sr. Morales' arrival. The public mind was further prepared by the wide distribution of beautifully printed invitations, and each day during the continuance of the special meetings some 800 handbills were circulated on the streets, giving the topic for the evening, when many persons came to hear who had never before attended a Protestant service.

"At the sunrise meetings there were presented Bible readings, with wonderfully vivid illustrations of Christian truth. The Methodist Episcopal Church, South, accepted an invitation to join us, and on the two Sunday mornings both schools met together to receive the impressive object lessons on 'The Work of Christ' and 'Emblems of the Spirit.' The other notable occasions were on Wednesday evening, when twelve persons signified their purpose to begin a new life; Saturday morning, when we were together for two and a half hours, and all hearts were melted, while confessions were made by several of the excluded members and supplications offered with strong crying and tears; and the closing meeting on Sunday night, when Sr. Morales addressed words of counsel to the new converts, some thirty-five in number, and prayed most feelingly for them and the church members.

"We cannot doubt that the blessing has come in answer to united prayer, offered not only here but by sympathetic churches and individuals of various cities in this country as well as in the United States. It is worth noting that about \$75 of the expenses were contributed by native members of the congregation. The services of the preacher were gratuitous, his pulpit being supplied meanwhile by the Rev. Hubert W. Brown, of the Presbyterian Mission."

#### *East Central African Mission.*

##### THE CORONATION OF A NEW CHIEF.

MR. WILDER sends a report of his building operations at the new station,

Chikore, where he has been much hindered in securing needed help on the construction of his house. He has had much to do in mediating between the officials of the South Africa Company and the natives,—so much so that he feared that the natives would regard him as a government agent. Yet so far he has secured the goodwill of the people. Mr. Wilder gives an interesting account of the coronation of the new chief. He says:—

"The death of the renowned rain doctor, Umjakanja, our late chief, caused us unexpected delay in building, because none of his people would work until the two months' period of mourning was over.

"When the new chief was crowned I went to see the ceremony. This was an interesting affair, simple but impressive, in a way. When, after days of delay, the morning for the final ceremony came, I betook myself to the kraal six miles away, and sat for four hours talking to the man soon to be made chief, the successor of a long line of noted rain doctors. In the central hut were several men evidently possessed of evil spirits. Sounds most unearthly came from within. Occasionally out rushed an old man looking as if scared. He rushed hither and thither, then paced jerkily around the kraal. They said these men were the mediums through whom the spirits of the dead chiefs were communicating to the head men of the tribe their will in regard to a successor, whom, by the way, I had a month before induced the people to designate. They were induced by fear. I said to them, 'You have no chief now. The white chief is coming soon to collect taxes from you, and he will ask, "Where is your chief?" and if you have no chief what are you going to answer? If he finds a large tribe like yours without a chief, perhaps he may appoint his own chief over you.' The following week they met, and designated the successor to the dead Mjakanja!

"At the coronation I became so tired of sitting on a hard stone in the old stone

wall about the kraal that I threatened to go into that central hut and drive out the evil spirits with a rod. Whether the men thought I meant it or not, or the spirits of the old dead chief heard me or not, I cannot say, but very shortly the principal medium came out, and addressing the crowd, said: 'What wait ye for? Do what ye do, seize the chief, and make him your king. Allow him not to escape. Strip him, and clothe him in regal robes.' Whereupon happened a series of phenomena, which, under the circumstances, were startling. Out of the clear sky at midday thunder came. To a people who may be called the sacred tribe of the Amandawo, what could be a more favorable omen? Was not this Mabota, Mjakanja's father, speaking his approval of the ceremony about to take place? The frenzy — a joyful frenzy — which seized those old mediums was remarkable, and cannot be appreciated unless seen. I remember a similar possession coming upon one of Gungunyana's soldiers in 1888, when a white man threatened him with a battle-axe.

"And now out of the hut came a black oxhide, four rifles, blankets, mats, wildebeeste tails, umbrellas, and a cup (enameled ware), and trinkets various, also a wooden bowl three by two feet, and six inches deep, filled with an evil-looking green liquid. These goods, it seems, belonged to the late chief. The successor then left my side, and he was taken by the hand and led to the skin upon which he was forced to sit, his garments taken off, and a blanket thrown about him, he making some show of resistance the while. At his side was placed a girl of about fourteen years, I should think, weak, thin, and sickly looking. Next, a half-brother of the new chief was placed behind him, and a young wife of the late chief placed beside him. All were seated on the *one* skin. The second woman was a fine specimen of humanity. Next, the man in whose family abides the right to anoint the chief came forward with a pot of native beer, and an immense cup cut out of a gourd, and with the word, 'You,

Niseni, are no longer Niseni, but Mjakanja, the successor of your father. May you rule well the people of Mjakanja from this day forth!' He emptied the cup of beer over the successor's head, and over the heads of the sickly girl, and the brother, and the other woman. It seems that the brother is to share the burden of office with him, but has no right of succession.

"Now comes a remarkable fact; let every Christian Endeavorer in America consider it in all its bearings: This weakly girl, I learned to my astonishment, is the new queen, or head wife of the new chief! But why such a creature be chosen for this high position? Imagine my surprise when they replied: 'Because she is so pious!' The word pious is used according to their ideas of piety. It was said she was most zealous in her belief in the miraculous powers of the late chief, and that she went about the daily duties directed by the spirit of the late chief. I was a bit skeptical, and wished to know how they found out that she was so pious, and that Mjakanja so approved of her piety. All they could offer in explanation was that the girl was all the time going unbidden to the brook for water, and when questioned why she went and who sent her she replied: 'The spirits of the chief send me.' She would rise up at night and risk the dangers from the lions, 'because,' she said, 'the spirits want water.'

"Personally, I am inclined to think the girl a little wrong in the head. Yet think of the lesson that she and these wild, superstitious savages teach us. Where, for instance, is there a civilized Christian people who will deliberately pass by the daughters of kings, and elevate to the throne a poor, sickly obscure maiden, because she is *pious*? Where are the Christian Endeavorers who will choose the most unattractive appearing girl, weak and sickly, for their president? I hope there are many Christian Endeavorers who would do so, because she was the most Christ-like.

"But my wonder was not to stop here. Just as the ceremony was complete,



exactly as the women and men broke into a shout of approval, heavy drops of rain came down, and I walked back to my camp drenched! From a human point of view, could aught have happened more calculated to confirm the faith of the people in the rain-making power of their chiefs? Amid firing of guns, dancing and singing, I left them, very greatly puzzled over the ways of God and the ways of men. You must remember that on one occasion, Umzila, father of Gungunyana, believing Mjakanja, the late chief, to be an impostor, ordered him to fill a dried-up pool with water before sunset, and failing to do it, to be killed. The rain came before night and filled the pool. Gungunyana did his utmost to make Mjakanja go with him when he migrated to Bileni, and on his persistently refusing, ordered a soldier to shoot him. The soldier fired but missed, and they say the bullet and powder disappeared, and water came out of the muzzle!

“I could only hope and pray that, inasmuch as this new chief had come to the ‘throne’ of his ancestors under such favoring circumstances, in the view of the people, he might be speedily converted, when, from his exalted position, he might the more readily induce his people to follow him. He gave me a fine goat the other day.

“The native commissioner told the people after he had at a later date arrested their new chief, that they must cease to look upon Mjakanja as being alive: ‘He is dead,’ he said, and then he told them that they must come to me, if they want to learn about the rain and the spirits.”

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### *Zulu Mission.*

#### CHEERING ITEMS.

MISS MELLE, who has just joined the Mission, having gone to the assistance of Miss Hance at Esidumbini, writes under date of November 19:—

“My welcome from the people was very pleasant and cordial. Umvakwendhulu, the preacher, interpreted my greeting to them on Sunday. Several of the old men

rehearsed ‘messages’ they remembered having heard my father preach. It is gratifying to find so many of the people here who knew him, and to hear them reiterate their appreciative and loving praises of our parents and of the Tylers. They hold Mrs. Tyler’s name especially in great reverence. Her works indeed ‘live after her’ in their memories and hearts. I find great improvements and advancement everywhere. The native preachers whom I met in Durban were a surprise to me in their marked intelligence, fine bearing, and courtly manners—all showing the influence of their training at Adams.”

Mr. Dorward reports that there has been a great change for the better in the Noodsburg church. There had been an unhappy division, with consequent spiritual coldness. All this is now changed and the people are again united and are carting stone to build a new and larger church. On a recent visit made by Mr. Dorward the church was crowded, four were received on confession of faith and ten children were baptized. The people are suffering much from a drought and plague of locusts. Mr. Dorward refers gratefully to his deliverance from a black imbamba, one of the deadliest and most aggressive of the snakes of South Africa, which had crept into his house. He says:

“On the next morning when I showed the snake to the people they spoke of it as a wonderful deliverance, and said it was a deliverance in which they all shared—they thinking of what the loss of their missionary would have been to them. The first thing one man did was to look up and thank God. I have been in many a tight place since coming to Africa, but God has brought me out from all unharmed. I sometimes think missionaries bear a charmed life. I have never yet heard of a missionary dying of a snake bite, and few of the calamities that fall upon traders and travelers come to the missionary. We surely share in that promise to the seventy in Luke 10: 19.”

Mrs. Cowles, while giving a good report of the school at Amanzimtote, reports

some of the difficulties arising from the drawing away of their students to fill lucrative positions:—

“Johannesburg with its offers of large wages to boys for every sort of work is our greatest hindrance. The boys can go there and earn in a week what it would take a month of teaching in our schools to earn; this, too, in work which to them is far less irksome and confining than school teaching. The result is that by the time a boy has gone as far as he can in the station schools and gotten a fair amount of English, he prefers to go to Johannesburg and amass money there at a most astonishing rate, rather than come here and prepare himself by several years of study to be a teacher, where he would make money at so slow a pace. We expect to graduate a class of six at the close of this term. All expect to teach, and they probably will. But the chances are that, after teaching a year or two, they will hear of chances of easy work and immense pay in the towns, and will probably decide to seize the opportunity. They will leave the school to be taught by any untrained ‘next best’ person the missionary can find, and so our schools continue poorly taught, and our work seems so often to come to naught, all because we have not money to raise the rate of teachers’ wages in our station schools, and by doing this to lessen the Johannesburg allurements.”

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#### West Central African Mission.

##### NEW VOICES IN PRAYER.

MR. WOODSIDE sends pleasant tidings from Sakanjimba:—

“On one Saturday I took several of the lads and went to a group of villages, a couple of hours away, and there spent Sunday. We had a small gathering of

the people that evening, and the next morning the chief sent word around to the various villages of the group (nine), and called the people together. We had a gathering of about 200 and in the evening perhaps half that number. This was the first time that I had been to the group. The son of the chief said that he would come here to our place and to school, but I think they scared him out, although his father said that he could come.

“Two weeks ago at our Sunday evening meeting with the boys four new voices were heard leading in prayer, the first of the Sakanjimba boys. The following week two others followed the example of the others. The Sunday evening that I was away at the villages the boys who were with me occupied a house some four or six rods away from my house. Before they retired I heard one of them leading in earnest, fervent prayer. He thanked God for ‘the Words,’ for the teachers that he had sent to Sakanjimba, etc. He prayed for themselves and for us, for Mrs. Woodside and the children, for the people of the village and the people of the country, that many might be led to accept ‘the Words.’

“I was much rejoiced to hear him and to see the spirit manifested by all who were with me. They took a real interest in our going to ‘sow the Word.’ You will, I know, pray for us and for these lads.

“These lads will need much instruction and careful leading, but we do believe that a real work of grace is begun in their hearts. We hope and pray that many more may follow these few. Seeing and hearing these lads turning from a dark superstitious heathen life to a bright, hopeful Christian life well repays us for all the little sacrifices we are called upon to make in coming here.”

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## Notes from the Wide Field.

### AFRICA.

REINFORCEMENTS AT UGANDA.—We have already recorded the fact that the English Church Missionary Society has despatched the first missionary ladies who have ever attempted to reach that interior station of Africa. Five men and five

unmarried women left Mombasa on the east coast with Bishop Tucker last July, and the announcement has now been made of the arrival of the party at Mengo, the capital of Uganda, on October 4. On the way inland Bishop Tucker wrote of the laborious, yet delightful journey, all the party being in good health and strength. The hardships were not greater than could be well borne by the ladies. At several points on the way they found mission stations established, as at Kibwezi, where the Scotch Industrial Mission is planted. At Machoko, which is about one half way from the coast to Lake Victoria, they found the British agent and his family settled in a charming spot, having one of the most remarkable gardens in East Africa. Still farther on, in Kikuyu, they found one of the finest game districts in the world, and Bishop Tucker pleads most earnestly for reinforcements by which this district can be occupied in Christ's name. The region is described as very rich, and the power of the Masai tribe, who have heretofore devastated the country, is gone, so that they are not to be feared. Sad sights greeted the eyes of the travelers as they passed ruined villages strewn with human bones, but the country itself is spoken of repeatedly as wondrously beautiful. *The Church Missionary Intelligencer* in giving the substance of letters just received from Bishop Tucker says:—

“Three weeks before they reached their destination, while in Kavirondo, greetings began to arrive from Uganda chiefs, and from that time forward proofs of the interest with which their arrival was awaited multiplied day by day. At Ngogwe in Kyagwe, the station from which the Rev. G. K. Baskerville has just come home, the joy of the women was unbounded. ‘They ran along by the sides of the ladies’ chairs,’ the Bishop writes, ‘grasping their hands and uttering all manner of exclamations of joyful and loving greeting.’ A thanksgiving service was held in the church, at which 600 were present. When at length Mengo was approached, the scenes baffled even the Bishop’s powers of description. The great crowds which welcomed Sir Gerald Portal as he entered the capital in March, 1893, were nothing, the Bishop says, to the crowds which welcomed the first English ladies. ‘As we drew near to the Chagwe market we found every place of vantage, from which a good view of us could be got, occupied by interested spectators, — Mohammedan and heathen, as well as Christians, both Protestant and Roman Catholic. The mass of people was now so great that it was difficult to get along.’ On Sunday, October 6, a congregation of at least 6,000 people assembled in the church and in the barazzas outside, to whom the Bishop preached from Ps. 11 : 1. Nearly 300 afterwards partook of the Lord’s Supper. The Bishop’s letter states that 2,000 people were baptized during the first nine months of 1895 in Mengo and its suburbs, that 500 candidates in Mengo alone were waiting confirmation, and 300 others at Ngogwe.”

Bishop Tucker’s statement as given above, that the power of the Masai was gone, is singularly contradicted by a telegram recently received from Zanzibar, stating that since the Bishop’s party passed through Eldoma ravine a caravan of 1,000 men was, on November 26, slaughtered by the Masai.

THE SOUTHERN PRESBYTERIAN MISSION ON THE CONGO. Our readers will remember the account given in the *Missionary Herald* for July, 1895, of the Rev. W. H. Sheppard, a colored missionary from Virginia, trained under General Armstrong at Hampton, who had settled at Luebo, on one of the upper branches of the Kassai River. Mr. Sheppard had gained foothold among the Bakubas, where he had had much success. His companion, Dr. Snyder, wrote from Luebo in July last a thrilling story of the murder of Captain Pelzer, of the Congo Free State, at Malanch, and that the soldiers had revolted from the authority of the State and had determined to kill the rest of the white people in that region. Mr. Sheppard was called in from the Bakubas, and the Mission was in a state of great excitement for



several days. The revolted soldiers no doubt purposed to carry out their murderous plan, but for some reason which is not apparent they changed their minds, so that after picking up their goods and making ready for flight the Mission has settled down again to its regular work. The natives seemed friendly and have promised protection.

THE FRENCH MISSION ON THE ZAMBESI. In the *Journal des Missions Evangeliques* for January we find many interesting items from M. Coillard, the veteran missionary of the Zambesi, who has suffered from a sickness so severe that he has been ordered home on furlough. Before his illness he undertook a tour of evangelization during which he and his native companions suffered much from lack of food and from the opposition of the people through whose countries they traveled. Indeed, they did not reach the tribe which they went out to seek, being obliged to retrace their steps earlier than they had intended. Owing to a misunderstanding, they had been in imminent danger of death at the hands of a chief named Kakenge. The journey was not, however, in vain. M. Coillard had been from the first deeply interested in the men of his little caravan, making frequent appeals to them and praying much for their conversion. The morning and evening worship had been always serious, but after their extreme danger this seriousness was more intense.

“One evening,” writes M. Coillard, “we were encamped in a forest dimly lighted by the pale beams of the moon. You might have seen me with all my people seated around a central fire. A feeling of great solemnity had seized us. I had once more addressed serious words to these men who for six weeks had shared my life on this adventurous journey and silence had followed my words. A boy finally broke it. ‘I am Mosesanyane,’ he said in a trembling voice. ‘Last year I worked for our father, the missionary, and, my time being ended, I went away with an arrow in my heart. I said to myself, ‘Bah, this will pass off, it is only an impression,’ and I thought my wound was healed. But at Sapuwa a new arrow has pierced me. Thinking of the great day when even kings and great men and rich men will call to the rocks and mountains to cover them, I ask myself how I, poor and little as I am, can escape. Since then I have not ceased to cry to the Lord Jesus to have pity upon me. I believe that he has heard me and that I am his!’ Another, a man, declared that our adventures with Kakenge had opened his eyes. ‘When our father affirmed that Kakenge’s heart also was in God’s hands, I said to myself, ‘We will see! Is the missionary a diviner?’ That seemed as strange as the word of Jesus to his disciples, ‘He *sleeps*, and I go to awake him,’ when really he was dead. Very well, yes! God has done a miracle! When we were waiting to be massacred, God heard the prayers. It is true! After having been driven by fear to pray, I have begun to pray for the pardon of my sins.’

“A third, a very bad and notorious character, the last one from whom we should have expected such language, said: ‘When I saw my fellow-servant, Molonda, declare himself for the Lord it had such an effect upon me that I fled into the forest and cried like a child. Matengenyia is very bad, I said to myself, it is true; he is an adulterer, a thief, a liar; everybody despises him. Is he then too bad for Jesus to save him? No, he came to seek and save the lost. They told me so and I laughed at it; now I believe it.’” Then another spoke and still another, ten in all, saying the same thing in different ways and when the journey was over, eight of these men arose in the church at Lealuyi, declaring their new faith and hope.

#### KOREA.

MISSION FRUITS. — *The Missionary* of the Southern Presbyterian Board reports a letter from Seoul, dated November 14, in which it is said that the services at the different mission chapels of that city are crowded, many standing at the doors and windows.

Before the Presbyterian Session there were forty applicants for baptism. People in the capital, and especially in the country, were friendly and ready to listen to the gospel message. The same magazine quotes from the Korean Repository an article on mission statistics in Korea, which was read before the Decennial Conference of Protestant missions in Korea, October 10, 1895. Let it be remembered that the Protestant Church in Korea has had but ten years of life. The fruits already gathered are thus enumerated:—

“Forty-two regular congregations, besides some twenty places where stated services are held; 528 living communicants in good and regular standing, besides 44 who have died in the faith; 567 catechumens, reported as having given hopeful evidence of conversion, making a total of about 1,000 professed Christians; 9 Sabbath schools, enrolling 455 persons; 6 churches ministered to by native pastors; and native contributions in money during the past year amounting to over one thousand dollars; 202 communicants were received during the past year, making an addition of about sixty per cent. of the previous membership. Fifty infants were reported as having been baptized, and 55 families in which the whole household was reported as being enrolled, thus showing that Korean homes, the source of national life, are being converted. One of the most helpful features of the work is the spirit of liberality manifested by these young churches. Their average gifts were more than \$1 apiece to the Lord’s work during the year. Surely no ‘rice Christians’ are these! The oldest Presbyterian church, organized in 1887, has a membership of 156, and is building a house of worship entirely paid for by the members, who contributed \$400 to this purpose last year. The oldest Methodist church, organized in 1888, has 51 communicants and 74 probationers, who contributed last year over \$200 toward their church building. Surely the church has reason to be thankful for the Lord’s blessing upon this new field.”

#### AUSTRIA.

THE MISSION AT VIENNA. — *Work and Workers in the Mission Field*, the organ of the English Wesleyan Missionary Society, contains an account by Baroness Langenau of her conversion and of the way in which she was led to join the Wesleyan Methodist Church at Vienna. It seems that she was having what is called a brilliant career in the social world, being the wife of the Austrian ambassador at the Court of St. Petersburg. A little more than twenty years ago, through the death of her only child, she was led to feel the emptiness of earthly joys, and after toiling long to obtain pardon and peace by religious works, she was brought to an understanding of the evangelical truth that pardon and peace come to the soul that consents to take Christ as Saviour and Lord. She then entered, not as a slave but with joy and gratitude, into all kinds of gospel work. A Sunday-school, an orphanage, a deaconesses’ home were opened in connection with the Wesleyan Mission, but persecutions increased, and in 1891 the preaching hall was closed by order of the authorities. The Baroness opened her back dining-room for the services, which were held for fifteen months with windows and shutters closed that the singing might not reach the ears of the detectives. But not one of the members of the church faltered because of these persecutions. In 1893 the hall was reopened, and no attempt has been made to close it. Two preaching services are held on Sunday and one during the week. The Sunday-school is still held in the house of Baroness Langenau, as her private school, because as a church it would not be permitted to give religious instruction to children. The present outlook is spoken of as very promising. A few weeks since, when a new pastor held the first “after meeting” that had ever been held in Vienna, there was, as the Baroness reports, “such an outpouring of the Spirit, that men and women sank on their knees, confessing their sins and crying to God for mercy.”

## SIAM.

THE American Presbyterian Mission established here had, at the close of 1894, 1,841 communicants. The number of baptisms increases steadily year by year. There are now eight native pastors, while there are only nine missionaries.

## ASSAM.

THE Garro tribe, which inhabits the hill-country of Assam, are richly rewarding the missionary labor bestowed upon them by the American Baptists. They have now thirteen churches with about 2,400 members. There are schools established in fifty villages, 600 children in Sunday-schools, and a school for evangelists furnishes teachers and assistant preachers. The churches not only pay their own expenses but send out many evangelists to proclaim the gospel. At a general assembly, one of the churches entertained the other twelve for three days, there being 800 guests.

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 Miscellany.

## BIBLIOGRAPHICAL.

*John Livingston Nevius*, for forty years a Missionary in China. By his wife, Helen S. Coan Nevius. Introduction by Rev. W. A. P. Martin. Illustrated, 8vo, cloth, \$2. New York, Chicago, Toronto: Fleming H. Revell Company.

This volume adds another to the delightful missionary biographies given us in recent years. Dr. Nevius was a remarkable man in many ways. His spiritual life was deep and strong, and intellectually he was the peer of any of the great missionaries of modern times. In one of his early journals he writes of himself, "I know I am no genius, but I have an unbounded confidence in strenuous, uniform, persevering, and systematic exertion." If his judgment as to his genius was correct, which we much doubt, his shrewd commonsense, his untiring patience, and, above all, his whole-hearted devotion to his work served him better than genius, making him a model missionary. The type of piety in which he was trained is well illustrated by the incident narrated in connection with his leaving home after his college graduation, that he might become a teacher in the South. His mother had no hope then that he was a Christian, and as she clasped him at the time of his departure she said: "John, if you were going away to be a missionary to the heathen, and I should never see you again in this world, that I could bear; but *this* I cannot." That faithful mother soon heard of her

son's hope in Christ. After pursuing his theological studies at Princeton he went with a glad heart to China, where for forty years he toiled most laboriously and successfully, aided by a most faithful wife, who has written this life of her husband. The story is most interesting and instructive. Dr. Nevius had decided views as to the best methods for conducting missionary labor. He believed thoroughly in evangelistic tours among the villages, as well as in the training of native preachers and teachers, that they might take up independently the work of evangelizing their countrymen. Few missionaries have done better work in the line of pressing forward their converts in the matter of self-support. Among the incidental benefits conferred by Dr. Nevius on the province of Shantung, in which he labored so long, was the introduction of foreign fruits. From England and America he brought seeds and scions, so that the very inferior fruits of the province have been in some good degree supplanted by the better fruits of the Western world. Such a marked change was wrought in some of the markets of the province that the attention of foreigners was called to the matter, and Dr. Nevius says that he was in danger of being best known among them as a successful horticulturist. But this was only byplay with him. The scheme served to give employment to many of the Chinese, besides giving him



influence in many parts of the province. At great distances from his home, even as far as 100 miles, the new fruits which he had been the means of introducing were to be found.

Dr. Nevius was the author of several volumes, among which are, "China and the Chinese," "Demon Possession and Allied Themes." The motive of the latter work, it seems, was apologetic. Dr. Nevius himself, having been perplexed about the cases of demoniacal possession recorded in the New Testament, hoped by treating of what he had himself seen in China to afford aid to some doubting ones.

We heartily wish that this Life of Dr. Nevius might be put into the hands of any who speak disparagingly of the intellectual and moral power of missionaries. We ought to add that the volume is beautifully printed and illustrated by numerous interesting photo-engravings. Let it have a place in every missionary library.

*In the Path of Light Around the World. A Missionary Tour.* By Rev. Thomas H. Stacy. Illustrated. F. H. Revell Co.

This handsome volume is indeed "illustrated," and by more than 150 beautiful half-tone views of scenes visited and photographed by the author. Crossing to San Francisco, thence to Japan and China, and dropping down to India, Mr. Stacy returned by the usual route through Egypt, Palestine, Italy, France, and England. About one fourth of the 241 pages is given to the American Free Baptist Mission in the East India

provinces of Bengal and Orissa. The chief claim made for his book by the author is that the work of this successful Mission has not been presented to the world in any other form. Traveling as he did, however, "in a path lighted by the preceding gospel," there is much of general interest in regard to other lands and other missions.

#### BOOKS RECEIVED.

*The Book of Jeremiah, Chapters XXI-LII.* By W. H. Bennett, M.A. New York: A. C. Armstrong & Son, 51 East Tenth Street. 1895.

*The Song of Solomon and the Lamentations of Jeremiah.* By Walter F. Adeney, M.A. New York: A. C. Armstrong & Son. 1895.

*The Book of Ezekiel.* By Rev. John Skinner, M.A. New York: A. C. Armstrong & Son. 1895.

*Nadya; A Tale of the Steppes.* By Oliver M. Norris. New York and Chicago: F. H. Revell Co.

*Antipas, Son of Chuza and others whom Jesus Loved.* By Louise Seymour Houghton. New York: A. D. F. Randolph & Co.

*The Doom of the Holy City. Christ and Caesar.* By Lydia Hoyt Farmer. New York: A. D. F. Randolph & Co.

*Progress in Spiritual Knowledge.* By the Rev. Chauncey Giles. American New Church Tract and Publication Society. 1895.

*Home Classes, or the Home Department of the Sunday-School.* By M. C. Hazard, Ph.D. Boston and Chicago: Congregational Sunday-School and Publishing Society.

*Complete in Christ and Love's Logic.* By Rev. C. H. Spurgeon. New York: A. D. F. Randolph & Co.

*Lessons in the School of Prayer as taught by the Lord Jesus Christ Himself.* By Arthur T. Pier-son. New York: A. D. F. Randolph & Co.

*Four Girls at Cottage City.* By Emma D. Kelley-Hawkins. Printed by the Continental Printing Co. Providence, R. I.

*Prayer Book and Aids to Private Devotions.* Tiffin, Ohio: E. R. Good & Brother. 1894.

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## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

With continued supplications for missionaries and the Christian population of Turkey, let there be special prayer for our mission and for missionary work in Japan, particularly that the recent visit and report of the Deputation may result in new prosperity to Christian enterprises within that empire.

### ARRIVALS ABROAD.

December 31. At Madura, Miss Eva M. Swift.

January 11. At Yokohama, Japan, Rev. J. H. DeForest, D.D.

### MARRIAGES.

November 27. At Foochow, China, Rev. Dwight Goddard to Miss Frances Nieberg, M.D.

January 16. At Chicago, Ill., Rev. James F. Clarke, D.D., of the European Turkey Mission, to Miss Minnie C. Beach, formerly of the same mission.

## Donations Received in January.

## MAINE.

Albany, J. E. Bird,	5 00
Bangor, Central Cong. ch. and so., 70; Hammond-st. Cong. ch. and so., 50,	120 00
Bath, Central Cong. ch. and so.	12 40
Biddeford, 2d Cong. ch. and so.	35 03
Brewer, 1st Cong. ch. and so.	12 50
Bucksport, Elm-st. Cong. ch. and so.	44 80
Centre Labanon, Cong. ch. and so., for miss'y work at Harpoot,	22 01
Cumberland Centre, Cong. ch. and so.	33 00
East Otisfield, Mrs. Susan K. Loring,	5 00
Gorham, 1st Cong. ch. and so., with other dona., to const. JOHN A. WATERMAN, SAMUEL GARLAND, Deacon JOHN S. LEAVITT, Deacon RUFUS A. FOGG, Mrs. CAROLINE F. SMITH, and Mrs. CAROLINE HUNT, H. M.	125 00
Houlton, Cong. ch. and so.	2 00
Limington, Cong. ch. and so.	12 00
Machias, Centre-st. Cong. ch. and so.	5 43
New Castle, 2d Cong. ch. and so.	14 03
Orland, H. T. and S. E. Buck,	20 00
Portland, High-st. Cong. ch. and so., 180; State-st. Cong. ch. and so., with other dona., to const. SYLVESTER MARR, ISRAEL T. DANA, STEPHEN H. WEEKS, Mrs. FRANCES E. HINK- LEY, and Mrs. MARY A. ELLIS, H. M., 175,	355 00
Saco, 1st Cong. ch. and so.	10 18
South Berwick, Cong. ch. and so., of which 100 from Mrs. Matilda Bur- leigh, to const. Mrs. ELIZABETH B. DAVIDSON, H. M.	181 00
Winslow, Cong. ch. and so.	10 00
Yarmouth, 1st Cong. ch. and so.	12 00-1,036 38
<i>Legacies.</i> —Bangor, Nehemiah Kit- tridge, add'l by J. L. Crosby, less expenses,	398 00
	1,434 38

## NEW HAMPSHIRE.

Boscawen, "Valley,"	6 00
Chester, Cong. ch. and so.	15 00
Concord, "Friend,"	5 00
Derry, 1st Cong. ch. and so., with other dona., to const. SUSAN JENNIE BARTLETT, H. M.	55 00
East Alstead, 2d Cong. ch. and so.	2 81
Exeter, 2d Cong. ch. and so., 135-52; A friend, 800,	935 52
Gilmanton Iron Works, Cong. ch. and so.	7 00
Hanover Centre, Cong. ch. and so.	3 00
Hopkinton, Cong. ch. and so.	15 00
Jaffrey, Cong. ch. and so., m. c.	5 00
Lebanon, Cong. ch. and so.	3 60
Lisbon, Miss S. E. Merrill,	2 00
Littleton, 1st Cong. ch. and so.	38 46
Manchester, Franklin-st. Cong. ch. and so.	71 86
Newmarket, Thomas H. Wiswall,	10 00
Penacook, Cong. ch. and so.	6 50
Peterborough, Union Cong. ch. and so., Extra-cent-a-day Band,	12 50
Rochester, Cong. ch. and so.	42 40
Somersworth, 1st Cong. ch. and so.	11 50
Swanzy Centre, Cong. ch. and so.	10 36
Westmoreland, A. W. Noyes,	3 00
Wilton, Cong. ch. and so.	2 50-1,264 01
<i>Legacies.</i> —Hanover, Andrew Moody, add'l, by J. K. Lord and C. P. Chase, Trustees, New Ipswich, Leavitt Lincoln, by Trustees, add'l,	50 00
	200 00—250 00
	1,514.01

## VERMONT.

Barton, A friend,	10 00
Bennington, 2d Cong. ch. and so., to const. Mrs. WALTER E. ROCK- WOOD, H. M.	102 12
Benson, Cong. ch. and so.	3 00
Brattleboro, Centre Cong. ch. and so., m. c.	37 01
Burlington, College-st. Cong. ch. and so.	70 48
Dorset, Cong. ch. and so.	7 25
East Dorset, W. A. Pinkerton,	5 00
Greensboro, Cong. ch. and so.	20 50
Hartland, Cong. ch. and so.	13 50
Jericho, Cong. ch. and so.	9 00
Manchester, Mrs. J. D. Wickham, Newport, Cong. ch. and so., 13:33; S. S. Tinkham, 10,	23 33
Norwich, Cong. ch. and so., J. G. Stimson, 50; A lady, 2,	52 00
Olcott, Cong. ch. and so.	17 00
Rutland, Miss J. Pierpont,	50 00
Shoreham, Cong. ch. and so.	14 00
South Royalton, Cong. ch. and so.	10 00
West Brattleboro, Cong. ch. and so.	17 50
Weybridge, Cong. ch. and so.	9 30—475 99

<i>Legacies.</i> —West Brattleboro, Mrs. Elvira Stedman, by D. B. Sted- man, adm'r,	2,000 00
	2,475 99

*Correction.*—In February *Herald*,  
under Northfield, read A friend,  
in place of Rev. Wm. S. Hazen.

## MASSACHUSETTS.

Acton Centre, Cong. ch. and so.	11 00
Andover, South Cong. ch. and so., 396.33; West Cong. ch. and so., to const., with other dona., ROBERT A. MACFADDEN, H. M., 66.67; A church member, 5,	468 00
Arlington, Cong. ch. and so.	91 42
Auburndale, Cong. ch. and so.	385 00
Bedford, Trin. Cong. ch. and so.	15 25
Berkley, A friend,	2 00
Beverly, Dane-st., Cong. ch. and so., 115.79; Washington Cong. ch. and so., 57,	172 79
Boston, Old South ch., 5,596.50; Mt. Vernon ch., 1,477.58; Central ch., 1,278.38; Shawmut ch., 601.66; Eliot ch. (Roxbury), 428.96; Win- throp ch. (Charlestown), 160.58; Walnut-ave. ch. (Roxbury), 106; 2d ch. (Dorchester), 10; South Evan. ch. (West Roxbury), 6; A lady, 25; Boston Miss'y Extension Course, 19.42; X, 15; Miss Metcalf, 12; A friend, 10,	9,747 08
Braintree, 1st Cong. ch. and so., 13.64; Storrs Ladies, For. Miss'y Soc., 36; H. A. Johnson, 25,	74 64
Brimfield, 2d Cong. ch. and so.	6 14
Brookfield, Cong. ch. and so.	7 80
Brookline, Mrs. J. R. Noyes,	75 00
Buckland, "L. M."	2 00
Cambridgeport, Pilgrim Cong. ch. and so.	52 73
Clinton, Cong. ch. and so.	30 00
Dalton, Thomas Crane, to const. Mrs. W. B. CLARK, H. M., 100; W. Murray Crane, to const. R. C. PIERCE, H. M., 100,	200 00
Dedham, Islington Cong. ch. and so.	6 30
East Douglas, 2d Cong. ch. and so.	20 99
Easthampton, 1st Cong. ch. and so.	48 03
East Northfield, A friend,	150 00
Easton, Cong. ch. and so.	17 00
East Weymouth, Cong. ch. and so.	50 00
Everett, Mystic Side Cong. ch. and so.	10 00

Fall River, 1st Cong. ch. and so.	120 52
Falmouth, 1st Cong. ch. and so., 9;	
2d Cong. ch. and so., 6,	15 00
Fitchburg, Rollstone Cong. ch. and so.	67 00
Foxboro, Bethany Cong. ch. and so.	40 35
Gardner, 1st Cong. ch. and so.	59 51
Georgetown, 1st Cong. ch. and so.	16 96
Gilbertville, Cong. ch. and so.	52 90
Gloucester, Trinity Cong. ch. and so.,	
78.34; Lanesville Cong. ch. and so.,	
10,	88 34
Harvard, Rev. C. C. Torrey,	5 00
Haverhill, West Cong. ch. and so.	10 00
Holyoke, 1st Cong. ch. and so.	34 28
Ipswich, South Cong. ch. and so.	65 00
Lawrence, Lawrence-st. Cong. ch. and	
so., 168.75; Trinity Cong. ch. and	
so., 45.10; Friend, 50,	263 85
Leicester, 1st Cong. ch. and so.	117 48
Lowell, Kirk-st. Cong. ch. and so.,	
249.46; 1st Cong. ch. and so., 12.21,	261 67
Lynn, 1st Cong. ch. and so.	45 00
Mansfield, Cong. ch. and so.	8 50
Medford, Mystic Cong. ch. and so.	301 22
Melrose, Orth. Cong. ch. and so., m. c.	3 82
Monson, Cong. ch. and so., 25.68; do.,	
G. E. Fuller, 10,	35 68
Natick, 1st Cong. ch. and so.	250 00
New Bedford, 1st Cong. ch. and so.	18 00
Newbury, 1st Cong. ch. and so.	16 74
Newton Centre, 1st Cong. ch. and so.,	
of which 65.50 from Extra-cent-a-day	
Band,	218 44
North Adams, Cong. ch. and so.	177 56
Northampton, 1st Cong. ch. and so.	423 09
Northboro, Evan. Cong. ch. and so.	8 00
North Falmouth, Cong. ch. and so.	22 50
North Weymouth, Pilgrim Cong. ch.	
and so.	10 00
Phillipston, Cong. ch. and so.	7 80
Princeton, Cong. ch. and so.	92 06
Richmond, Cong. ch. and so.	28 40
Rockland, Cong. ch. and so.	40 00
Royalston, 1st Cong. ch. and so.	3 00
Sharon, Cong. ch. and so.	28 60
Southbridge, Cong. ch. and so.	21 37
South Hadley Falls, Cong. ch. and	
so., 8.12; Friends, 15,	23 12
South Weymouth, Old South Cong. ch.	
and so.	14 00
Springfield, South Cong. ch. and so.,	
93; Olivet Cong. ch. and so., 49;	
Park Cong. ch. and so., 5,	147 00
Stockbridge, A lady friend,	10 00
Swampscott, Cong. ch. and so.	14 27
Taunton, Winslow Cong. ch. and so.	86 00
Templeton, Trin. Cong. ch. and so.	10 09
Thorndike, Cong. ch. and so.	8 56
Walpole, Cong. ch. and so.	22 00
Waltham, Trin. Cong. ch. and so.	14 83
Warren, Cong. ch. and so., to const.	
Mrs. LOTHE E. DEMOND and	
FRANK E. GLEASON, H. M.,	200 00
Webster, 1st Cong. ch. and so., with	
other dona., to const. JAMES BRACK-	
EN, H. M.	30 54
Wendell, Cong. ch. and so.	2 00
Wenham, Cong. ch. and so.	20 00
West Boylston, 1st Cong. ch. and so.	3 50
West Medway, 3d Cong. ch. and so.	17 00
West Springfield, Park-st. Cong. ch.	
and so., 37.50; West Cong. ch. and	
so., A friend, 5; A friend, 5,	47 50
Whitinsville, Cong. Sab. sch.,	64 27
Williamsburg, Cong. ch. and so.	30 00
Woburn, Cong. ch. and so., 510.95;	
North Cong. ch. and so., 13.37,	524 32
Wood's Holl, 1st Cong. ch. and so.	2 34
Worcester, Central Cong. ch. and so.,	
144.26; Union Cong. ch. and so.,	
Cent-a-day Band, 8.33; C. E. Hunt,	
25,	177 59
—, Mrs. H.	50 00
—, E. H.	50 00
—, A friend,	20 00-16,215 74

Legacies. — Fitchburg, Eunice W. Jaquith, by Caleb H. Jaquith, Ex'r,

500 00

Framingham, Joseph A. White, by Francis A. White, Ex'r,

1,000 00—1,500 00

17,715 74

## RHODE ISLAND.

Kingston, Cong. ch. and so.	43 19
Newport, United Cong. ch. and so.	64 46
Providence, Union Cong. ch. and so.,	
94.41; Pilgrim Cong. ch. and so., 10;	
Elizabeth Carlile, 10,	114 41—222 06

## CONNECTICUT.

Bethel, 1st Cong. ch. and so., of which	
5 from a friend,	125 68
Bridgeport, South Cong. ch. and so.	72 45
Bristol, Cong. ch. and so.	75 00
Brooklyn, 1st Trin. Cong. ch. and so.	32 00
Burlington, Cong. ch. and so.	10 00
Chaplin, Cong. ch. and so.	29 00
Clinton, A friend, 50; Rev. R. Craw-	
ford, 7.82,	57 82
Cornwall, 1st Cong. ch. and so., 98.75;	
2d Cong. ch. and so., add'l, 1,	99 75
Cromwell, Cong. ch. and so.	81 81
Danbury, 1st Cong. ch. and so.	93 14
East Canaan, Cong. ch. and so.	4 00
East Hartford, 1st Cong. ch. and so.	100 00
Ellington, A friend,	50 00
Farmington, 1st Cong. ch. and so.	50 00
Franklin, Cong. ch. and so.	5 00
Goshen, Mrs. Albert Wadhams,	7 00
Guilford, 1st Cong. ch. and so.	30 00
Hanover, Cong. ch. and so.	23 88
Hartford, Asylum Hill Cong. ch. and	
so., 281.62; do., A friend, 25; 1st	
Cong. ch. and so. (of which 35.25	
from Hawes Fund), 240.59; Park	
Cong. ch. and so., 81.04; Fourth	
Cong. ch. and so., 60.73; Windsor-	
ave. Cong. ch. and so., 49.37;	
Wethersfield-ave., 12; Edward M.	
Ney, 10,	760 35
Kensington, Cong. ch. and so.	22 50
Ledyard, Cong. ch. and so.	9 80
Litchfield, 1st Cong. ch. and so.	22 43
Lyme, Old Lyme, Cong. ch. and so.,	
60.40; 1st Cong. ch. and so., 30,	90 40
Meriden, Centre Cong. ch. and so.	25 00
Middlefield, Cong. ch. and so. (of which	
2 from King's Daughters),	32 36
Middletown, 1st Cong. ch. and so.,	
23.52; South Cong. ch. and so.,	
Woman's For. Miss'y Soc., 14,	37 52
Mouroe, Cong. ch. and so. (of which	
25 from Mrs. James C. Johnson),	44 30
Morris, Cong. ch. and so.	22 50
New Britain, Cong. ch. and so. (of	
which 25 from Y. P. S. C. E.), with	
other dona., to const. Mrs. FANNIE	
W. FELT, ROBERT SUGDEN, FRED-	
ERICK W. PECK, JOHN NORTHEND,	
and LILLIAN THRALL, H. M.	75 00
New Haven, Plymouth Cong. ch. and	
so., 89; 2d Cong. ch. and so., 60.70;	
Rev. and Mrs. H. W. Pope, for	
Bible readers, 65; Rev. Burdett	
Hart, D. D., 50; J. B. D., 30,	294 70
New London, 1st ch. of Christ (of	
which m. c., 12), 128.47; do., A	
lady, 30,	158 47
New Preston, Village Cong. ch. and	
so.	14 00
Norfolk, A friend,	5 00
Northfield, Cong. ch. and so.	10 00
North Guilford, Cong. ch. and so.	15 00
Norwich, 1st Cong. ch. and so.,	
121.50; Greenville, Cong. ch. and	
so., 20,	141 50
Old Saybrook, Cong. ch. and so.	38 83
Preston, Long Soc., Cong. ch. and so.	5 00
Salisbury, Cong. ch. and so., 48.59;	
"The Home Department," 9,	57 59
Sharon, Cong. ch. and so., E. B.	
Reed, add'l,	10 00
Southport, Cong. Sab. sch., and Y. P.	
S. C. E., towards support Rev. W.	
P. Elwood,	62 11



Thomaston, 1st Cong. ch. and so.	22 59
Torrington, 3d Cong. ch. and so.	77 84
Wallingford, A friend,	100 00
Waterbury, 1st Cong. ch. and so.	100 00
Westchester, Cong. ch. and so.	9 05
West Hartford, Cong. ch. and so., Extra-cent-a-day Band,	11 00
West Hartland, Cong. ch. and so.	6 50
West Haven, Cong. ch. and so.	13 54
Westport, Saugatuck Cong. ch. and so.	27 91
West Suffield, Cong. ch. and so.	1 00
West Winsted, 2d Cong. ch. and so., add'l,	5 00
Wethersfield, Cong. ch. and so.	52 07
Windham, Cong. ch. and so.	57 42-3,384 81
<i>Legacies.</i> — Marlborough, Charles Buell, add'l,	30 00-
West Hartford, Mrs. Abigail P. Tal- cott, S. A. Griswold, Trustee,	72 26—102 26
	<u>3,487 07</u>

## NEW YORK.

Albany, A friend,	35 00
Arcade, Cong. ch.	6 00
Aquebogue, J. W. Downs,	7 00
Brasher Falls, Presb. ch.	6 00
Brooklyn, Ch. of the Pilgrims,	145 62
Buffalo, Niagara-sq. People's Cong. ch.	6 75
Canandaigua, 1st Cong. ch.	55 59
Candor, Cong. ch.	10 11
Castle, Mrs. H. A. Southworth,	25 00
Chenango Forks, Cong. ch.	4 35
Clifton Springs, A friend,	5 00
Fairport, Misses E. E. Dickinson and S. E. Dowd,	20 00
Gloversville, Cong. ch.	90 00
Granville, Cong. ch.	2 00
Hamilton, Mrs. John Drill,	2 00
Homer, Cong. ch.	7 00
Jefferson, Mrs. C. Nichols,	9 00
New York, Broadway Tab., 35; "Cash," 100; Allan Bourn, 100;	237 00
Charles Phillips, 2,	21 13
Niagara Falls, 1st Cong. ch.	8 25
Northfield, Cong. ch.	120 15
Oswego, Cong. ch., 20.15; D. E. S., 100,	8 50
Portland, 1st Cong. ch.	5 00
Pulaski, Cong. ch.	21 14
Randolph, Y. P. S. C. E., for native preacher, Madura,	10 00
Rochester, Mrs. W. A. Stevens,	2 50
Roscoe, Cong. ch.	11 00
Syracuse, Plymouth Cong. ch.	25 00
Tarrytown, Mrs. H. T. Lombard,	8 00
Utica, D. Owen, 4; Mrs. G. H. May- nard, for Marathi, 4,	23 00
Warsaw, Cong. ch.	6 20
Waterville, Welsh Cong. ch.	50 00
Wellsville, Cong. ch., to const. Rev. EDWARD A. LEEPER, H. M.	25 00-1,018 29
Yonkers, 1st Presb. ch.	
<i>Legacies.</i> — New York, Rev. E. D. G. Prime,	2,409 90
Perry Centre, Mrs. Martha B. Shel- don, by E. A. and D. E. Sheldon,	125 00
do., Mrs. Martha B. Sheldon, by Milton A. Barber, Ex'r, add'l,	62 50-2,597 40
	<u>3,615 69</u>

## NEW JERSEY.

Chester, J. H. Cramm, Thank-offering	100 00
East Orange, 1st Cong. ch.	56 56
Lawrenceville, Rev. W. A. Farns- worth, D. D., for preaching,	25 00
Mortclair, Cong. ch.	10 00
Newark, Belleville-ave. Cong. ch.	139 60
Orange Valley, Cong. ch., to const. D. A. KENNEDY, Miss J. A. TAIT, and Mrs. A. M. BURTIS, H. M.	300 00
Trenton, J. C. Smock (of which for native preacher, Madura, 60; for Harpoot, 45),	105 00

Upper Montclair, Chris. Union Cong. ch.	200 00
Westfield, Cong. ch.	314 85-1,251 01
<i>Legacies.</i> — Hammonton, Albert D. Whitmore, by Mrs. E. L. Whitmore,	83 50
	<u>1,334 51</u>

## PENNSYLVANIA.

Audenried, Welsh Cong. ch.	6 00
Blossburg, 2d Cong. ch.	2 00
Dundaff, Mary A. Leek,	2 00
Edwardsdale, Welsh Cong. ch., 16; Bethesda Cong. ch., 6.30,	22 30
Jeffersonville, Francis Whiting,	100 00
Mahanoy City, Jno. D. Davis,	7 65
Plymouth, Welsh Cong. ch.	34 00
Scranton, Providence Welsh Cong. ch.	15 00
Shamokin, Welsh Cong. ch.	8 00
Sharon, 1st Cong. ch.	6 30-203 25

## MARYLAND.

Baltimore, 1st Cong. ch.	110 48
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## WEST VIRGINIA.

Ceredo, Cong. ch.	8 75
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 250; do., Gen'l E. Whittlesey, 60; do., Prof. J. L. Ewell, 50,	360 00
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## SOUTH CAROLINA.

Cheraw, "Part of the Tithe,"	10 00
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## FLORIDA.

Daytona, A. Y. P. C. S. E., toward support, Bible reader, Marathi,	5 00
Interlachen, 1st Cong. ch.	4 00
Key West, 1st Cong. ch. Woman's Miss'y Soc'y, 24.12; do., Men's Miss'y Prayer Meeting Soc'y, 18.63,	42 75-51 75

## LOUISIANA.

Lake Charles, Rev. Henry L. Hub- bell, D. D.	10 00
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## TENNESSEE.

Memphis, Strangers' Cong. ch.	16 30
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## ARKANSAS.

Ft. Smith, Rev. THOMAS W. MINNIS, to const. himself, H. M.	50 00
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## INDIANA.

Brightwood, Cong. ch.	2 00
Terre Haute, 1st Cong. ch.	25 00-27 00

## KENTUCKY.

Berea, 1st Cong. ch.	11 80
Everts, Cong. ch.	2 50-14 30

## MISSOURI.

Kansas City, Clyde Cong. ch.	3 00
Meadville, Cong. ch.	7 25
St. Louis, 1st. Cong. ch., 160.53; Pil- grim Cong. ch., 10,	170 53
Webster Groves, Cong. ch.	19 12-199 90

## OHIO.

Akron, Cong. ch., to const. Mrs. ELIZABETH J. WHITE, H. M., 100;	
Bellevue, 1st Cong. ch., 14.92,	114 92
Chester, Cong. ch.	3 00
Cincinnati, Columbia Cong. ch.	16 85
Cleveland, Pilgrim Cong. ch., 101.07;	
Euclid-ave. Cong. ch., toward sup- port Rev. J. P. Jones, 2,	103 07

Collinwood, Cong. ch.	3	40	
Columbus, Mayflower Cong. ch., 4.45;			
Mrs. P. L. Alcott, 40,	44	45	
Delaware, William Benan,	5	00	
Freedom Station, Cong. ch.	5	30	
Hudson, Cong. ch., with other dona.,			
to const. Mrs. W. B. PARMENTER			
and ALBERT D. HANSON, H. M.	11	00	
Madison, Central Cong. Sab. sch.	10	00	
Nelson, Cong. ch.	2	50	
North Monroeville, Cong. ch.	3	00	
Oak Hill, Welsh Cong. ch.	8	60	
Oberlin, 1st Cong. ch., 52.60; Rev.			
Dudley Allen, 100,	152	60	
Palmyra, Cong. ch.	5	49	
Saybrook, Cong. ch. Mission Band,	3	23	
Thomaston, Cong. ch. (of which 2.50			
from Y. P. S. C. E., toward support			
Rev. J. P. Jones),	5	00	
Toledo, 1st Cong. ch., toward support			
Mrs. M. M. Webster,	100	00	
Wayne, 1st Cong. ch.	18	50	
West Mill Grove, Cong. ch.	6	00—615	91

ILLINOIS.

Chandler'sville, Cong. ch.	55	83	
Chicago, University Cong. ch., 17.50;			
Gross Park Cong. ch., 4.26; Leavitt-			
st. Cong. ch., 4.12; WALTER HILL,			
to const. himself, H. M., 100,	125	88	
Clifton, Cong. ch.	4	50	
Cobden, Union Cong. ch.	11	00	
Delavan, R. Hoghton,	30	00	
Earlville, "J. A. D.,"	25	00	
Edelstein, Cong. ch.	2	00	
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Forrest, Cong. ch.	18	78	
Galesburg, Central Cong. ch., 65.56;			
Knox-st. Cong. ch., 3; A boy friend,			
6c,	68	62	
Geneseo, Cong. ch.	45	70	
Griggsville, Cong. ch.	12	62	
Lacon, Cong. ch.	7	83	
Morgan Park, Cong. ch.	8	76	
Paxton, Cong. ch.	19	79	
Peoria, Rev. A. A. Stevens,	3	00	
Providence, Cong. ch.	25	00	
Sandwich, Cong. ch.	30	20	
Seward, 1st Cong. ch.	16	40	
Sparta, Bryce Crawford,	1	00	
Sycamore, Henry Wood,	25	00	
Tonica, Cong. ch.	7	50—641	41

MICHIGAN.

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Richland, Presb. ch., E. R. Miller,	10	00	
"  , A friend,	100	00	
"  , "Michigan,"	90	00—254	34

WISCONSIN.

Appleton, 1st Cong. ch.	34	72	
Beloit, 2d Cong. ch.	28	14	
Clinton, Cong. ch.	6	00	
Delavan, Cong. ch.	33	63	
Eau Claire, 2d Cong. ch., Two friends,	1	50	
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Lake Geneva, Cong. ch.	11	43	
Madison, 1st Cong. ch.	12	58	
Mazomanie, Cong. ch.	16	34	
Menomonee, Cong. ch.	6	92	
Milwaukee, Grand-ave. Cong. ch.	79	74	
New Richmond, 1st Cong. ch.	35	95	
So. Milwaukee, Cong. ch.	6	40	
Whitewater, Cong. ch.	35	61	
Wyoming, Cong. ch.	3	50—324	46

Legacies.—Whitewater, Cromwell T.		
Johnson, by C. M. Blackman,		
Ex'r,	1,400	95
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	1,725	41

IOWA.

Des Moines, Cong. ch.	26	74	
DeWitt, Chas. F. Kent,	25	00	
Doon, Cong. ch.	2	00	
Gilman, Cong. ch.	10	00	
Grinnell, Cong. ch.	13	68	
Lewis, Cong. ch.	13	00	
Magnolia, Cong. ch.	7	31	
Newbury, Cong. ch.	3	17	
New Hampton, Ger. Cong. ch.,			
Woman's Miss'y Soc.	7	50	
Osage, Cong. ch.	29	00	
Osceola, Jennie M. Baird, for Zulu,	5	00	
Rockwell, Cong. ch.	15	00	
Spencer, 1st Cong. ch.	14	70	
Witteberg, Cong. ch.	6	31—178	41

MINNESOTA.

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Kanaranzi, Cong. ch.	87		
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Worthington, Union Cong. ch.	5	00	
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KANSAS.

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Ellis, Geo. Johnston,	5	00	
Eureka, Cong. ch.	11	92	
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Wakarusa, Cong. ch.	1	00—30	22
Legacies.—Wichita, Roswell P.			
Abel,		495	00
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Bloomfield, Cong. ch.	4	00	
Grand Island, Union Meeting,	4	07	
Inland, Ger. Cong. ch.	3	50	
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Santee Agency, Pilgrim Cong. ch.	32	18	
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Oregon City, Cong. ch.	28	10	
Portland, Cong. ch.	5	00—40	60

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WASHINGTON.

Vancouver, Pilgrim Cong. ch. 2 00  
 Walla Walla, 1st Cong. ch. 43 25—45 25

SOUTH DAKOTA.

Alcester, Cong. ch. 10 00  
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	6 25
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127 16  
766 35  
116 00  
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131 00

MINNESOTA.—Minneapolis, F. W. Lauderdale, 5, and other friends, 25, for work, care of Rev. H. K. Wingate; do., Mrs. W. A. James, for scholarship, care of Rev. L. P. Peet, 10; do., A friend, for work, care of Rev. H. G. Bissell, 1,

CALIFORNIA.—Chino, T. B. Murdock, for work, care of Miss Nellie N. Russell, 10; Oakland, Rev. E. S. Williams, for pupil, care of Miss A. Abbot, 3,

CANADA.—Montreal, Amer. Presb. ch., for medical scholarship, care of Rev. W. O. Ballantine, 40; Toronto, P. Bowden, for use of Miss A. N. Barker, 7,

AUSTRIA.—Prague ch., Fl., 70, Weinberg & Smichon chs., Fl., 91, for work, care of Rev. H. Kingman,

SERVIA.—Belgrade, F. H. Mackenzie for Philippopolis Church Building Fund,

41 00  
13 00  
47 00  
65 71  
44 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For use of Miss H. L. Cole,	100 00
For Dispensary at Inanda Seminary,	10 00
For work, care of Miss M. M. Patrick,	77 50
For work, care of Dr. Grace M. Kimball,	2 00
For use of Miss E. C. Wheeler,	10 20
For " " " " B. Fraser,	50 00
For use of Miss Ellen M. Pierce,	25 00
For native preacher of Crowell Church,	10 00
For pupil, care of Miss M. T. Noyes,	40 00
For use of Miss Belle Nugent,	15 00
For use of Rev. H. B. Newell,	50 00
For school at Pao-ting-fu,	7 25
For use of Rev. G. H. Hubbard,	40 00
For use of the Misses Woodhull,	50 00
For use of Miss A. F. Webb,	5 00
For use of Miss E. C. Wheeler,	10 00
For use of Miss E. B. Huntington,	7 50
For support girl, care of Dr. Grace M. Kimball,	4 75
For support girl, care of Dr. Grace M. Kimball,	30 00
For Okayama Orphanage,	7 00
For use of Miss A. H. Bradshaw,	50 00
For use of Rev. G. H. Hubbard,	50 00—651 20

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For use of Miss C. D. Lawrence,	11 00
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From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada. *Treasurer.*

For support of boys, care of Rev. James Smith,	56 24
For use of Rev. and Mrs. F. W. Macallam,	20 00—76 24
	3,178 84
Donations received in January,	51,181 70
Legacies " " "	8,827 11
	60,008 81

Total from September 1, 1895, to January 31, 1896: Donations, \$199,033.49; Legacies, \$35,890.70=\$234,924.19.

FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.—Hamden, Cong. Sab. sch.,	15 03
do., Mrs. Rebecca Curtis,	5 00—20 03
MASSACHUSETTS.—Cambridge, Geo. W. Bird,	100 00
Salem, Crombie-st. Y. P. S. C. E.	25 00
Mansfield, Sab. sch.	29 52

Charlestown, Winthrop ch.	40 00
Southboro, Mrs. N. J. Bigelow,	50 00—244 52
	264 55
Previously acknowledged,	73,529 01
	73,793 56

# FOR YOUNG PEOPLE.

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AUTOBIOGRAPHY OF WATANABE KAMEKICHI, OF JAPAN.

[Translated by Rev. G. M. Rowland and Rev. K. Tomeoka, and somewhat abridged.]

As I undertake to write down my experience, I am, on the one hand, much ashamed and have more than once resolved not to record such things of myself, but, on the other hand, as by the gracious influence of the Holy Spirit I contemplate our God and the mercy of the Christ, I am impelled, despite my shame, to tell the story: —

From my childhood my family was poor and we were not educated. I was born A.D. 1858. My father was a worker in tortoise shell. The family was well-to-do at first, but father liked his *saké* and gambling, and so gradually our furniture was sold, the house went for drink, and we were reduced to dire poverty. My mother, in her distress, left me with my father and returned to her home. This was when I was six years old. My father took me to the provinces of Settsu, and Harima, where we wandered around, working a little here and there, and spending the time in gambling houses.

The next summer, when the news of my mother's death came to us, it did not cause me especial grief, but as I now look back upon it, it seems as if my heart would break. The night my mother left our home she firmly grasped my hand in hers and said: "My boy, never leave your father." I had no special emotion, but I remember crying with her as I saw the tears run down her cheek. O my mother! though I did not know your heart when you parted from us, nor even the meaning of that one word you left me, yet, now that I am better able to understand a mother's love, I can imagine your pain at that parting, and day and night my heart aches to think of it.

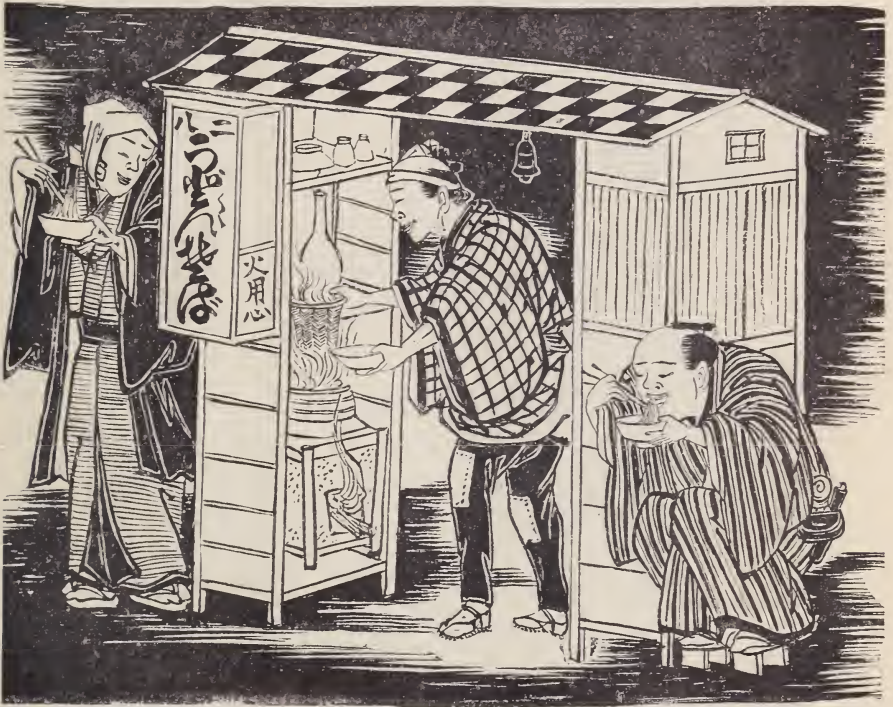
One autumn day of the next year my father told me to wait on the street while he went to a house in a neighboring alley to borrow money. He never came back to me. It was afternoon, and I had had no breakfast. The air was cold and there was no place to go. My courage failed me. All at once I remembered an aunt of whom my father had told me, but on reaching the house a young man said that my aunt had died two years before. He told me of an uncle of mine who lived on Shin Street, and giving me two *rin* (mills) he shut the door in my face.

With this money I bought some sweet potatoes and that night slept on the street. Next morning the ground was covered with frost. With only an unlined garment on, and having eaten so little for twenty-four hours, I could not even shed tears, but shut my teeth almost in despair. At last, mustering all my courage,



I started for that uncle on Shin Street. My aunt said if I had come with my father she would not help me, but if I was alone she would. And so she did, giving me a change of clothes and a good square meal. Oh, the unspeakable joy of that morning!

While in the house of this uncle I began to steal from the larder and fell into sneak-thieving and other bad habits, till they turned me out of the house. Again I was a homeless, friendless waif. This was in 1870, when I was twelve years old. I wandered around among the crowds and that night again slept out of doors. The next day, ashamed to beg and not really bold enough to steal, I passed on the street as before — two days without a morsel to eat. I would



JAPANESE TRAVELING RESTAURANT (from a native drawing).

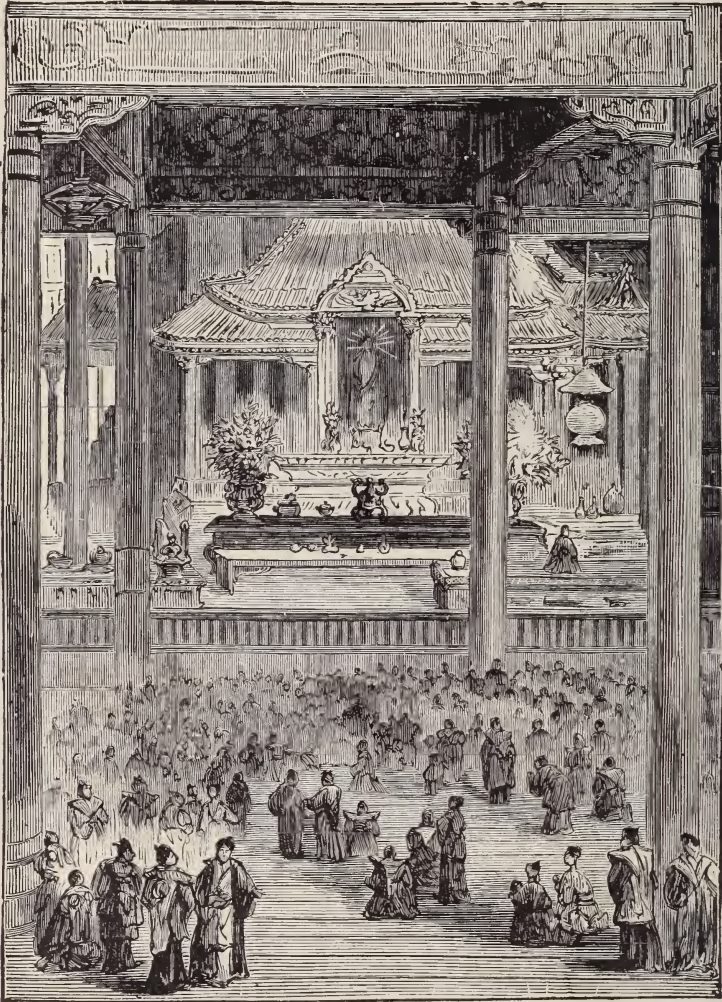
gladly have been a dog or a bird. The world seemed to have cast me off entirely.

The third day a beggar woman with three children took pity on me and I slept under the end of a bridge. She gave me two balls of rice.

It was now the fourth day since I left my uncle's. I set out for a place where I had once been, only a mile and a half away. I reached the place and fell down completely exhausted in front of a house. As I lay there a servant came to the door with an old kettle full of rice gruel. I tried to eat but could not swallow at first. When I did manage to force down a little, my spirits revived, and when I had eaten enough it seemed to me the life of a beggar had its attractions. I was no longer ashamed to beg. I had this old kettle for a stock-in-

trade. Friends, too, I had begun to make, and so I began the regulation beggar's life and followed the profession for fifty or sixty days. The beggars of those days were about what we now call thieves. I soon made friends with the pickpockets of this neighborhood, and at last threw away my beggar's kettle and joined forces with the professional pickpockets.

My first knowledge of a prison and of the feelings of those who are shut up



INTERIOR OF BUDDHIST TEMPLE.

in them was the third year after I left the house of my uncle. I had been stealing but had not once been caught, for in those days there were no good laws and thieving was common. But the pendulum of government swung the other way at last, and the time came when the most petty offence was promptly and severely punished. Then it was that I was arrested and brought before the Naniwa Bashi police station. Seeing I was fairly caught, I made up my mind that



I must eat the bread and water of the prisoner for two or three months, at least, and so confessed my guilt. I told only so much of my real life, however, as I thought would satisfy the officer, but did not by any means tell the whole nor the worst. It was then customary to send the convicted prisoner to the Matsuyama-machi prison, and there I was sent to serve out my sentence. Here were prisoners sentenced for ten days and others doomed to be beheaded; and all confined together. I was among them some four months and then was released. But still I kept on thieving, till crime became second nature to me.

I left Osaka and went to Kōbe, where I felt a desire to lead an honest life. For a time I worked as chore boy, thus earning my own living. But again falling into bad company, I was led astray, committed theft, and was put in prison in Kōbe once, twice, three times. Sentenced to ten years, with hard labor, on the fourth of May, 1876, I entered a prison for the last time. Hitherto my way had been growing darker. From now the light began to dawn on my pathway.

I began to read the primary school primer. Mr. Maeda Taiichi, of Sanda, was then doing evangelistic work among the prisoners, and, besides his direct religious work, he was lending books and teaching such prisoners as wished to learn the "three R's." My purpose was to make a complete change in my life, abandon forever the old ways and live uprightly.

I kept on studying with my fellow-prisoners, with anyone who could read a word as a teacher. Studying by the dim light of the prison halls or by the moonlight that stole in through the small windows, my eyes grew weak, and finally I lost the use of one eye entirely.

My first religious impressions were not very strong. Buddhism, Shinto, Confucianism, and Christianity, as I heard them explained or read of them, all seemed to have something of truth in them. But which one would give my soul rest and peace I could not decide till I read a book called "Kwanzen Kummo," which told of the Almighty God as both Creator and Preserver of the universe. This thought made a deep impression on my mind and from that time I began to pray to that Creator.

At this time there was in the prison a scourge of *kakke* and about three patients died daily. Unable to see at all with either eye, I thought there would be no use in living, so I resolved to die, and for some six days I took no mouthful of food. With strength reduced, I was taken from the prison proper and placed in the hospital, where there were then six patients besides myself. In four days the whole six had died and five more came in, all in dangerous condition. With these surroundings, I was compelled to think of the future. Is there a future in which we shall all live? If there is, will the righteous and the wicked all be together? Or if, as Buddhists, Shintoists, and Christians believe, there is a heaven and a hell, to which place shall I go? On such questions my mind dwelt till I was filled with anxiety and dread. I thought I must live at least till I knew whether there is a future or not. I did not know how to pray, but as I had read in "Kwanzen Kummo," about the Creator I prayed to him, — "O Creator of the world! if thou art indeed the true God, reveal thyself to me; teach me of the future." In the meantime one eye improved, so that I could see a little, and my strength began to increase. When I left the hospital and



went back to my cell I continued to pray, though my prayer was like the prayer of an idolater: "O Christ, do cure my eyes! do cure my eyes!"

But now I hear of Christ from an unexpected source. There was in the same prison one Yagi Waichi, who during his ten years' sentence had been sick, and by the rules of the prison had been allowed to enter the Kōbe Hospital till he should be stronger. While in this hospital he had heard of Christ from Miss Talcott. He told me in his simple way that there certainly is a future life. My doubts were dispelled and I came to believe in the future with unwavering faith. God, who taketh no pleasure in the death of the sinner, had been long suffering to me and given me eternal life. How shall I return thanks to him for his great mercy!

Hitherto I had concealed my greatest crime, that of burglary. My conscience gave me no rest day or night till I had confessed the whole. Fortunately it was an old score and it was forgiven. But through the confession my heart found peace.

In 1882 I was let out on parole, but I was still responsible to the officers. I had 193 days more to serve, but, according to the rules of the prison, I was allowed to redeem that time by paying \$158. This I did, and was again a free man; my body redeemed, and Christ redeemed my soul, — not with dollars and cents but with his precious blood. In the world I was a homeless wanderer, and as to my soul, I was a thousand times more pitiable than an orphan, but by accepting Christ and believing on his name I was given power to become a child of God. By my life of crime I had forfeited citizenship in my country, but by



A JAPANESE BLACKSMITH.

believing in Christ I was made a citizen of the kingdom. Remembering the mercy of the cross, I give thanks without ceasing. How blessed it is to be his child!

After my release I was for a time received into the house of Mr. Yagi, who had helped solve my doubts about the future life. In 1883 (June 4) I became a messenger in the same prison, was promoted in the autumn, and for five years I served as a teacher of the boy convicts. On the first Sunday in May, 1884, I was baptized in the Kōbe church. It is noteworthy that my baptism was eight years to a day from the day of my last incarceration. After five years I resigned my position in Kōbe and went for a year or more as evangelist to the prisoners in Matsuyama. I then spent a little more than two years working in a Hokkaido prison, since which time I have been working for two and a half years with Mr. Ishii in his Okayama Orphanage.



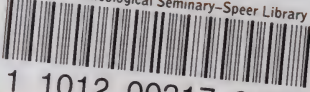
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